EMBLEMATIC FREEMASONRY

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ARTHUR EDWARD WAITE

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And the Evolution of its Deeper Issues

By

ARTHUR EDWARD WAITE

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PREFACE

It is the design of the following studies to present in an ordered sequence the chief aspects which have been assumed by Emblematic Freemasonry, its connections and developments in the course of their progress through the past two centuries. While the work is not historical in character, it marks epochs which belong themselves to history. Behind its purely modern subject there lie the records of the English Operative Craft, and in front there are the hopes and plans of the higher mind of Masonry for the years to come and a new world in the making. The first and last studies, which dwell upon these things, are like a prologue and epilogue to the collection at large. They are of that from which it has derived and of that into which it may evolve : between them I am concerned chiefly with deeper issues of symbolism, the sources—where traceable—of what may be termed fundamental tradition exhibited in the various Rites, and—outside these—with the relation of Rites to certain great factors of European history.

The membership of Masonic Orders is counted by millions throughout the countries of the civilised world : it is of all languages, peoples and climes. In addition to the chief Rites there is a great number of minor observances which are current at the present day, while there are extant the records of others, almost innumerable, which were once active and a few of them widely diffused in the past of the eighteenth century. There is also a large and ever-expanding literature which testifies in various ways and from many standpoints to the high import

of the Masonic subject in the rational understanding thereof. For those outside the circles, as well as for those who are within, it must be presented to the mind not alone as an active region which has a beginning, middle and end of purpose, but as of serious and living consequence. I have sought to offer an individual understanding of its meaning, of that which it expresses and implies in respect of spirit and object, of that to which it may lead those who can accept its message at the best and highest, and after what manner it may itself unfold from within, presenting indefectible titles to the new world which will issue from those crucibles that are melting down the old order of things.

In its root-matter Masonry is described as belonging to the realm of allegory and symbolism, from which it should follow that it has one meaning on the surface and another beneath, while in the logic of this world of images it is held that things which are within are greater than those that are without, some secret matter not to be imparted lightly or some great truth which is capable of illustration and adornment by recourse to images and types. According to a technical definition of CRAFT MASONRY the symbolical and allegorical vestures are used to veil morality, the practical lessons of which are, however, enforced openly in its THREE DEGREES. But a wider and more suggestive understanding of that which is placed in the hiddenness will open before us if we take the term cited in the sense of Louis Claude de Saint-Martin, when he describes the whole universe as a parable which will unfold ultimately into a grand morality. The absolute morality is deeper than any ethics : in creation it is the cosmic meaning, and in the soul of man it is the sense of eternal purpose. The Degrees of ENTERED APPRENTICE and FELLOW CRAFT contain ethical teaching which all who hear can grasp, and the MASTER GRADE has also its moral lesson concerning honour and good faith. But the Craft Traditional History embodies more than these : it is a morality put forth in a mystery, beyond which things there is the

body-general of the High Grades and there is the spirit informing these.

Among those which are entitled to count, the ORDER OF KNIGHTS TEMPLAR is no less emblematic than are the CRAFT DEGREES, and as much may be said of ROSE CROIX. They are levies on the world of images, and their external procedure is without appeal or valid significance apart from that which is implied within. There are others in the same category, subsisting under their proper veils and standing therefore for more than they express openly. To this sub-surface meaning it happens, however, that not one of them offers a key. So also, while Craft ethics are mainly confined to the lessons derived from an allegorical consideration of working tools, the import of figurative building and that which lies behind the Mystery of Raising are left for those who can find them. The Grand obediences which govern the various Rites do not adjudicate thereon, and the whole question lies open therefore to those —if any—whom it concerns, for their individual settlement. Individual schemes of interpretation have been offered there and here, from those of solar mythology to those which regard the whole alleged science, its art and craft, as a conspiracy against Church and Throne. Having observed the course of its evolution in the pages that follow, I have placed that personal construction on the undeclared purpose which is justified by the content of the Rites and can give them place and title in the age to come. Within and without the Orders there are those and many who are looking in such directions for new light on " the holy spirit of man " and the Divine Ends of being. In the future before us those Instituted Mysteries which deal with any other subject will find their claims made void.

It should be said in conclusion that many of the papers which make up the present volume were delivered originally as lectures at Masters' Lodges, Lodges of Research, Preceptories of KNIGHTS TEMPLAR and so forth. There is explained in this manner the fact that at the opening of certain studies a few

sentences look back upon ground which has been travelled. It would not have been difficult to reconstruct these portions, but I have let them remain as they are since there is no serious repetition, and being records and memorials of personal activities in the Masonic subject it is not without consequence to myself to preserve them, so far as possible, in their original form.

A. E. WAITE.

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EMBLEMATIC FREEMASONRY

I

INTIMATIONS FROM THE OLD RECORDS

In the year 1717, when four Lodges of London combined to establish themselves under the denomination of a Grand Lodge, with the laudable hope of infusing new life into apparently perishing institutions, that to which they belonged and from which they derived their being was old Operative Masonry. There are no records in evidence to let us know what they were doing during the immediately preceding years, but in respect of life and activity there happens to be a single witness who sought initiation some short time after the epoch-making event, and who affirms that there was great difficulty in collecting sufficient people to assist at the Ceremony of Admission, whatever it was.[1] Such was the position of affairs when a Grand Lodge is supposed to have been in quarterly session, and we can imagine what went before. The ruling,

[1] This was Dr William Stukeley, who kept a Diary, according to which he was made a Mason at the Salutation Tavern in Tavistock Street on January 6, 1721, or in the fourth year after Grand Lodge was founded. He adds to what I have stated in the text above that immediately after "it took a run and ran itself out of breath through the folly of its members." This is the considered opinion of one who frequented Lodges after his initiation, for example, on June 24 of the same year, when the Duke of Montagu was proclaimed Grand Master, on May 25, 1722, and on the following June 25, when the Duke of Wharton was elected and when a Ceremonial was approved for Installing a Master of a Lodge. Stukeley was himself the Master of a Lodge in November of the same year. In 1726 he is said to have founded a Lodge at Grantham.

such as it was in each of the four Lodges, was that of a Master and Wardens,[1] for corresponding Officers were at the head of the MASONS' COMPANY in common with other liveries, though it is evident that the Company had no jurisdiction over individual Lodges, was not *ipso facto* their GRAND LODGE of a kind, and was not consulted when they decided to "cement" under a Grand Master. The MASONS' COMPANY had as much and as little control over Operative Lodges as the Goldsmiths have at this day over workers in precious metals or the Vintners over taverns and wine-bars.

Four years after the foundation of GRAND LODGE it issued instructions—as all men know in these days—to one of its members, namely, James Anderson, to digest certain so-called GOTHIC CONSTITUTIONS "into a new and better method."[2] They were called otherwise CHARGES, and contained REGULATIONS, STATUTES or ARTICLES, together with legendary matter passing in the guise of history, and so forth. Nominally at least it was under these Laws that the thing called Freemasonry was abiding in the early months of the year 1717, prior to the great event of the Apple Tree Tavern, and so it continued *ex hypothesi*, otherwise more or less, until 1723, when Anderson's first printed BOOK OF CONSTITUTIONS replaced the GOTHIC MSS. It is obvious, therefore, that if we would know at first hand that which was Operative Masonry, regarded as a Guild and Fellowship, we must have recourse to these documents, which are comparable to its Articles of Association. But as it does not happen that I am writing a history of Operative Freemasonry, or am concerned with any adventure comparable thereto even in baldest summary, it must be understood that I am called to speak only of their essential and pervading spirit,

[1] At the Apple Tree Tavern in 1717 it is on record that they put the oldest Master Mason in the Chair.

[2] The quaint and not too clear wording of this statement is that of James Anderson in the second BOOK OF CONSTITUTIONS, 1738, or at a period when the word Gothic was almost a term of reproach. It suggested that the OLD CHARGES—to which it had never been applied previously—were antiquated, uncouth and hence in need of revision.

because it is this only which belongs to my subject. There are RULES which govern Masters, there are POINTS for Craftsmen and Apprentices, but I have dealt with these elsewhere.[1] There are traditional histories of the rise, progress and migrations of Masonry, stories of the children of Lamech, stories of Tubal Cain, of Abraham and Hermes, Euclid and Pythagoras, of the Crowned Masters and St Alban, of Charlemagne, Athelstan, Edwin and Henry VI, to some of which I must refer at a much later stage. My task at the moment is to exhibit the great leading principles which overshadowed all the laws and some of the fables, and thereafter to ascertain how far they were preserved or abrogated when Speculative Masonry supplanted the Operative Guild and Anderson's CONSTITUTIONS took the place of the GOTHIC MEMORIALS.

The oldest of all these documents is called the REGIUS MS., because it belongs to that important collection in the British Museum, and it is referred to the end of the fourteenth century or the earlier part of the fifteenth, with 1430 as a limit on the hither side. As the prototypes of all Masons it distinguishes the Four Crowned Masters who died at Rome for the maintenance of the Law of Christ.[2] The Laws which govern Masonry

[1] Both are summarised in my NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 137, 138, on the basis of the typical examples found in the REGIUS MS. It is the Craftsman in particular who is commanded to "love God well and also Holy Church," the Master presumably being otherwise sufficiently instructed on this point. If it is to be assumed that the TEW MS. is not in reality later than 1534—though 1680 is now the favoured date—there are three codices of the OLD CHARGES which are earlier than the English Reformation: otherwise they are reducible to two, being the REGIUS and COOKE MSS.

[2] St Alban was also a patron of English Masons, for, according to a legend of the COOKE MS., it was he who first gave them a CONSTITUTION for their guidance. We hear also of St Amphibalus, a supposed master of St Alban and, I think, also of St Stephen, but not of other Martyrs and Confessors in the OLD CHARGES. St John's Day in the Winter, St John's Day in the Summer, and the Festival of St Thomas kept by Mother Kilwinning, are Masonic derivations from observances of Catholic times rather than from Masonic documents: they are like the hallowed title of Mary's Chapel at Edinburgh, signifying that this Lodge was dedicated to the Blessed Virgin. They are witnesses of Masonic lineage. Compare

are to be kept by Masters and Craftsmen as their prototypes kept the Divine Law, which is also put into their hands as the rule of a strict observance. The Craftsmen to this end shall love God and His Holy Church, shall invoke the aid of the Almighty that they may be faithful and true in respect of the Fellowship and its covenants, shall live chastely, shall eschew all pride and covetousness, shall lift up their hearts to Christ, shall assist at Holy Mass [1] with becoming reverence, using a particular prayer—which is given at full length—when the priest hallows the elements.[2] As the Masters who employ labour are exhorted to be stedfast, true and just, doing nothing

Gould's CONCISE HISTORY, p. 261: "In the great majority of the [Scottish] Lodges, the Festival of St John the Evangelist was kept as a day of feasting and rejoicing."

[1] See, however, my NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 137, in which it is pointed out that the Masonic part of the REGIUS MS. ends with line 580, and *ibid.*, p. 139, where it is said that two independent texts have been joined together. It follows at first sight that what appears in the text above is contingent on the validity of this criticism. The evidence that may be produced against it is one of similarity in style between the doggerel verse of the earlier and later part. The religious and Christian nature of the REGIUS MS., its insistence on duty towards God in heaven and His church on earth, remain in either case. An alternative view is that it is composite in character, drawing from several sources. Mr R. F. Gould cites the LAY FOLKS MASS BOOK, BOOK OF CURTESYE, MERITA MISSÆ and INSTRUCTIONS FOR A PARISH PRIEST—all well-known early English texts—as taxed for excerpts by the author of the REGIUS POEM in that portion which deals with "good behaviour in Church." So also the Masonic part is held by him and generally to be derived from an earlier BOOK OF CHARGES, to which the COOKE MS. owed a similar debt. Gould on his own part is indebted to Dr W. Begemann. See CONCISE HISTORY OF FREEMASONRY, pp. 204 *et seq.* To carry the question further would involve a critical examination of the sources cited and of their assigned or probable date, as compared with that of the REGIUS MS. The fact which alone concerns us is that however composite, however derived in respect of materials, and however it may have mixed matters belonging to the Craft with others which originally did not, the REGIUS MS. as such, and as it now stands, was produced for the use and good ruling of Masters, Craftsmen and Apprentices.

[2] And when the Gospel ys y-done
A3ayn thou my3th knele adoun:
On bothe thy knen down thou falle,
For Hys love that bou3ht us alle;
And when thou herest the belle rynge
To that holy sakerynge,

to reflect shame on the Craft, so shall those in his service strive in all manners to stand well in the Law of God. In a word, the REGIUS MS. is like the Points and Articles for the well-ruling of a Heavenly School in the guise of a trade on earth.[1]

There is no other CHARGE or CONSTITUTION which corresponds to this description in its plenary sense, but the seal of religious devotion is impressed on all: (1) by the Divine Invocation which so often introduces the text;[2] (2) by the

> Knele ȝe most, bothe ȝynge and olde,
> And bothe ȝor handes fayr upholde,
> And say thenne yn thys manere,
> Fayr and softe, withoute bere:
> Jhesu Lord, welcome Thou be,
> In forme of bred, as y The se.
> Now Jhesu, for Thyn Holy Name,
> Schelde me from synne and schame;
> Schryff and housel Thou grant me bo,
> ȝyer that y schal hevnus go,
> And very contrycyon of my synne,
> That y never, Lord, dye therynne;
> And as Thou were of a mayde y-bore,
> Sofre me me never to be y-bore;
> But when y schal hevnus wende
> Grant me the blysse withoute ende.
> Amen, amen, so mote hyt be.
> Now, swete Lady, pray for me.—Lines 633–656.

It is implied by line 644 that the day of communion in both kinds and the day of the Intincted Host had alike passed. The Mass of the REGIUS MS. might have been celebrated without wine or chalice.

[1] Compare the formula in the next earliest or COOKE MS.: "It behoveth them first principally to [love] God and His Holy Church and all Hallows, and his master and his fellows as his own brethren."

[2] From those which are earliest to the last in date of all the spirit is the same, and the kind of external distinction is whether it happens that worship is addressed to "God, our Glorious Father," as in the COOKE MS., or more frequently to the Holy Trinity. "Thanks be to Thee our gracious God, Father of heaven and of earth, and of all things that in them are, that He has vouchsafed to give power unto men," in a variant of the same text quoted by Halliwell, may be compared with the REGIUS: "Pray we now to God Almighty and to His Mother Mary bright," and with the BUCHANAN MS., referred to 1660–1680, and its invocation of "Three Persons in one Godhead." It is in reality idle to cite the manifold readings of later texts, as for example: (1) "Thanked be our Glorious God, Father and Former of heaven and earth . . . that He would vouchsafe of His Glorious Godhead for to make so many things of divers virtues for mankind," etc., in

duty of love, honour and truth in respect of God Almighty and His Holy Church which appears everywhere, in most cases at the head of all the Points ;[1] and (3) by an insistent direction to avoid heresy and error in matters of religion.[2] When it happens, moreover, that a Pledge or Oath is mentioned, it is imposed and taken under Divine Sanction, in the Name or Presence of God. It follows that the Fraternity of Masons from its first records at the end of the fourteenth century to the GRAND LODGE period and even thereafter, so far as Lodges continued apart from that Obedience, was a Christian and Trinitarian Institution, comparable at this day to the MILITARY AND RELIGIOUS ORDER OF THE TEMPLE, which covenants its Masonic Chivalry to maintain and defend the Holy Christian Faith against the attacks of the infidel.[3]

We are now in a position to understand the true status of Operative Masonry as a material craft and art which dwelt *sub specie æternitatis*, so far at least as concerned its Sacred Rule.

WATSON MS. ; and (2) the valediction of the FOXCROFT MS. of 1699, which prays that the Almighty God of Jacob " have you and me in His keeping " and " bless us now and for ever."

[1] Compare the REGIUS First Point for Craftsmen, each of whom " must love well God and Holy Church, and his master and fellows," with YORK No. 4 of 1693, which covenants the Apprentice " that he shall be true to God and the Holy Church, the prince, his master and dame whom he shall serve."

[2] The BUCHANAN MS. reads : " That you use no heresy nor errors in your understanding to distract men's teachings," for which rather doubtful sentence the THOMAS N. EMBLETON MS., of *circa* 1680, substitutes : " That you use no heresy nor error by your understanding or by the teaching of discreet men," which does not help matters ; but the WAISTELL MS. of 1693 tries to cut the knot of the difficulty by saying simply : " That you use no heresy nor error to your understanding," though perfect sense is still wanting to the charge. It is interesting to note the recurring covenant, to maintain orthodox doctrine, in post-Reformation texts.

[3] The REGIUS MS. recites the fact of the Oath only, saying that all shall swear it, " ben they luf, ben they loght." The formula in MELROSE MS. of 1674 is : " We do swear, so God us help and holy dome, and by the contents of this book." Compare BUCHANAN : " These charges that you have received you shall well and truly keep, not disclosing the secrecy of our Lodge to man, woman, nor child, stick nor stone, thing movable nor immovable, so God you help and His Holy dome."

It inculcated brotherly love,[1] relief of brethren, but first and over and above all its great irremovable landmark was truth, which truth was interpreted as fidelity to God and His Holy Christian Church. From the fourteenth to the eighteenth century it never moved from this consecrated ground. It follows that, alike as to basis and superstructure, its living stones were laid and built up in Christ. We have now to pass from this golden age of Masonry when the great stone-poems of Gothic architecture were raised to the glory of God, and when the Charges which I have cited were the sole Law of Lodges, subject to an Annual Assembly about which no one knows definitely,[2] and return to the GRAND LODGE epoch, with its commission to James Anderson. The fact that the new Institution had issued such directions transpired in other quarters, and as if it were foreseen that there would be tampering of a serious kind with the old CONSTITUTIONS, it came about that some among those [3] who prized the immemorial landmarks decided that they would be beforehand with Anderson, and

[1] That is, the love of Masters and Fellows, even as blood brothers : it runs through all the MSS. (1) " Ye shall be true one to another . . ., every Master and Fellow . . ., and do unto them as ye would they should do unto you " ; (2) " You shall call Masons your Fellows, or your Brethren " ; (3) " None shall slander another behind his back " ; (4) " You shall duly reverence your Fellows, that the Bond of Charity and Mutual Love may continue stedfast and stable among you " ; (5) " Every Master and Fellow shall cherish strange Masons and Fellows, when they come over the country, and set them in work. . . . And if he have none he shall refresh with money unto the next Lodge." To quote further would be only ringing the changes.

[2] An annual or triennial Congregation of Masters and Fellows is mentioned in the earliest MSS., as ordained in the days of Athelstan. It is affirmed, moreover, that such a Congregation was held at that period in York. The Charge was " that every Mason and Fellow shall come to the Assembly if it be within five miles of him "—or according to many later codices, within fifty miles—" and if he have any warning." The wording is practically identical in all versions, late and early, one variant making the limit of distance seven miles and no place being mentioned, within my recollection, except in the case stated. According to the REGIUS MS., the Assembly of Masons was to be held " in every place wheresoever they would."

[3] It is just to say that this is a matter of inference, but it seems to me irresistible. To suppose that a text of OLD CONSTITUTIONS appeared on the eve of Anderson's work merely as a publisher's venture is not less than incredible.

prior to his famous BOOK OF CONSTITUTIONS they produced a text on their own part, entitled THE OLD CONSTITUTIONS; it happens to be the first Masonic document that was ever printed.[1] At the head of it they established their religious principles by placing the following

Prayer

The Almighty Father of Heaven, with the wisdom of the Glorious Son, through the goodness of the Holy Ghost, Three Persons in One Godhead, be with our beginning, and give us His grace so to govern our lives that we may come to His bliss, that never shall have end. Amen.[2]

If this had been intended as a counterblast beforehand to the Clause on God and Religion in the GRAND LODGE CONSTITUTIONS of the following year, we may question whether its silent protest by an appeal to the records of the past could have been exchanged more profitably for forms of denunciation or forms of critical debate. And the Trinitarian Prayer was followed by the old, old definition of the prime Masonic duty concerning God and His Church, concerning orthodoxy in religious belief, however it happens to have been understood amidst the flux and scattermeal of post-Reformation times. The CONSTITUTION itself and the family to which it belongs have been subjects of special study and are not of my concern

[1] THE OLD CONSTITUTIONS *belonging to the Ancient and Honourable Society of Free and Accepted Masons, taken from a Manuscript wrote above Five Hundred Years since.* London: Printed and sold by J. Roberts, in Warwick Lane, MDCCXXII. (*Price Sixpence.*)

[2] It corresponds closely and in almost every respect to HARLEIAN 1942, referred to the beginning of the seventeenth century, reciting the Seven Liberal Sciences as comprehending the Craft of Masonry, and affirming that no person shall be accepted hereafter, until he shall have taken the Oath of Secrecy, which is given in full. It is taken "in the presence of God Almighty," and it is to be observed that there is no penal clause.

here. Nor do I need to dwell upon the famous Clause of Anderson, which in throwing over the Christian qualification of Masons and setting aside the Church of Christ displaced also Almighty God, owing to the confusion of its verbiage : I have dealt sufficiently with this part of the subject in another place.[1] Here it is needful only to realise under what auspices the thing denominated Freemasonry began its new career *post* 1717—so far as its Articles of Association go, as nearly as possible without God in the world. Here is the kind of digestion which the GOTHIC CONSTITUTIONS suffered in the alembic of a Presbyterian mind, possibly with something to be said for the influence and immediate presence of a French Huguenot. It may well seem that of the old honourable Institution there remained a name only.

This is how the subject stands at its lowest and irreducible minimum, but the issue is not so simple as it may seem when expressed only in these unadorned and naked terms. In sifting the mentality at the back of any given movement we have to take into consideration the measure and quality of intention, while it happens often enough that in so doing we are brought up against a considerable complex. There are no records before us to shew that in 1721 the GRAND LODGE instructed its scribe Anderson to remove the Christian landmarks of Operative Masonry and open the doors to all who could and would subscribe to certain ethical principles over which all men are agreed.[2] There is nothing to shew that this brilliant notion was conceived otherwise than in the mind of Anderson, like the supreme unreason of its wording. We know merely, and

[1] See NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 176–180, on Anderson's definition of "the religion in which all men agree" as that of being "good men and true."

[2] The Minutes of GRAND LODGE do not begin till June 24, 1723, and as regards the years intervening between that date and the "revival" of 1717 we are dependent—for better, for worse—on particulars furnished by Anderson in his second BOOK OF CONSTITUTIONS, published in 1738. Whether he proceeded on the basis of records kept by himself or in the recesses of his memory we do not know, but of his manifold inaccuracies there is, I believe, no question.

then on the sole authority of its own writer, that the Clause on God and Religion was examined and approved, in common with the rest of the work, by fourteen GRAND LODGE Masons whom he describes as learned, for our further confusion. The question is therefore what actuated Anderson : what was the kind of mentality which characterised that individual who undertook to " digest the old GOTHIC CONSTITUTIONS in a new and better method " ?

There were probably but a few available to his research at the moment, for other unnamed Lodges had burnt their records, the only assignable reason being to prevent them falling into the hands of the new and distrusted obedience.[1] There were, however, some records of the past before him, and more than one patient worker has identified them, at least up to a certain point.[2] They do not concern us specially in this place : it is more important to remember once more that Anderson represented the set of principles and beliefs which was characteristic of the Kirk of Scotland in the first quarter of the eighteenth century. Now what would signify to him that ever-recurring covenant of fidelity to the Holy Church which we have found in the OLD CHARGES ? And supposing

[1] The destroyed MSS. are said on Anderson's authority to have been those of Nicholas Stone, a Master of the Masons' Company. *Cf.* p. 50.

[2] It follows from the evidence of Stukeley that Anderson was or could have been acquainted with the COOKE MS., which was exhibited at a Meeting of the London GRAND LODGE in 1721, and it is equally obvious that he would know the ROBERTS printed copy of OLD CHARGES which appeared in 1722 and which has been cited in my text above. As a fact, he used it to such purpose that Gould speaks of the ROBERTS text having been " revised by Anderson." He worked therefore on the principle of " that is best which lies the nearest," and may have been actuated, moreover, by a feeling that the further he departed from the text of the first printed CONSTITUTION —and one also which was claimed to be five hundred years old—the more he would lay open his digest to attack on the score of invention, because the body-general of OLD CHARGES was known to few. Gould is one of the experts to whom I have alluded in the text, and though much work has been done since on the documents and many new variants have been discovered, his accounts of them in the large HISTORY, i, 57–106, and ii, 203–248, are still worth careful reading, their prolixity notwithstanding. They may be compared also with a summary account in Gould's CONCISE HISTORY.

for a mere moment that he had inspected the REGIUS MS., what effect upon him would be produced by its appeal to "Mother Mary bright," its allusion to the use of holy water, its instruction for assisting at the Holy Sacrifice of the Mass and its Prayer at the Consecration of Elements? Most certainly he would digest them into a new and better method by making a clean sweep of the whole Popish Rag Fair.[1] Before he received his commission from GRAND LODGE it may well be that the only one of those OLD CHARGES which he had ever seen or heard was that recited in his presence when he was made a Mason, where and whensoever it was. Whatever he may have thought in his heart of the Nicene *Credo in unam sanctam, catholicam et apostolicam Ecclesiam*, he saw to it that there was no Holy Church in the kind of Masonry which he proposed to bring into being, Grand Lodge helping, as a successor to that which he had sworn to maintain.[2]

It is obvious that Anderson did not realise all that was implied or could follow from the fact of his digest, just as he and those who approved his performance failed to discern that

[1] The clearance was so complete that, apart from all intention, the necessity for a Mason to believe in God went over among the rubbish. I have dealt with this subject at length in A NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 176–180, and with the position taken up by the GRAND ORIENT of France in 1918 respecting the Anderson Clause on God and Religion, *ibid.*, ii, 4–7. There is a considerable likeness of analogy between Dr Anderson, author of the stultifying Clause, and that "Protestant minister of the Gospel" who recommended removing the Name of God from the Constitution of the GRAND ORIENT of France.

[2] It follows from some of the CHARGES and is recognised by Masonic criticism that when Masons were made, in the seventeenth and early eighteenth centuries, as also previously, the so-called CONSTITUTIONS were read over as things to which they agreed and by which they were bound. It is supposed that, *e.g.*, Ashmole was pledged in this manner, as well as by the Oath—if any—contained in the particular document which the Lodge happened to possess. We do not know where Anderson was received, and what is said in the text above implies that if it were in Scotland the custom which prevailed in England obtained there also. This was apparently the case in 1670, for according to the Laws of the Lodge of Aberdeen, formulated at that date, the "Masons' Charter" was to be read to every Entered Apprentice. There is evidence that the custom obtained from old time, from the beginning of the English records, for according to the COOKE MS. the CHARGES were read to "new men."

the Clause on God and Religion conveyed in all probability the reverse of what was in their minds. Moreover, when Anderson cast out the Trinitarian Doctrine of the OLD CHARGES the fact does not signify that he was himself a mere Deist.[1] He spoke of that on which all men are agreed as if it were matter of ethic only, but almost the last accusation which could be brought against him would be that he, a minister of religion, did not believe in a God. As further evidence of exceedingly loose intention, we have also to remember that when GRAND LODGE Masonry entered into its Emblematic period and began to develop primitive Ritual, some time after the first BOOK OF CONSTITUTIONS, it seems certain that there were Christian elements present in the workings, and these presumably became more pronounced as the system of LECTURES was elaborated. There was in fine, at a much later period, that for which the movement of the Ancients stood; but about this I need say only that the HOLY ROYAL ARCH, howsoever edited in late interests, remains now that which it was from the beginning, militantly Trinitarian in doctrine. We know in addition to this, and shall see later on in a plenary sense, that when Masonry crossed the English Channel, either it carried no vestiges of "pure and ancient" Deism, or if it did they were purged out in French, German, Russian, Danish and Swedish alembics, in all of which countries the Order developed

[1] On August 1, 1720, he preached in Goodman's Fields to a Religious Society described as maintaining "an Evening Lecture on the Lord's Day, at the Rev. Mr Samuel Harris's Meeting-House," there situated. It was printed in the same year for R. Ford at the Angel in the Poultry under the title CONTEND EARNESTLY FOR THE FAITH. The address to Anderson's "catechumens" affirms that he prays constantly "to the God of all Grace, that as ye have received Christ Jesus the Lord, ye may walk in Him, rooted and built up in Him, and stablished in the Faith," being that "once delivered to the saints," which is the chief subject of the discourse itself. Among the "grounds or fundamentals of a Christian's hope" there is included the doctrine of the Blessed Trinity in these terms: "That there is but one only, the living and true God, the Father, the Word and the Holy Spirit, the Three that bear record in Heaven, and these Three one. One Eternal God, the same in substance and equal in power and glory, in Whose Name we are baptized and blessed."

its implicits as a great symbolical experiment pursued in Christ. They knew of no Bible but that which contained the Gospels, and often enough no other but that bearing the title of TESTAMENTUM NOVUM.[1] In Catholic lands, and in lands no longer Catholic but with a better Catholic Tradition than remained in England of the early eighteenth century, the memorials belonging to the Old Alliance were mainly magnificent archives, having little part in life except for their intimations concerning Christ and His everlasting mission.

Emblematic Freemasonry under a GRAND LODGE, as the newest thing on earth, having defaced its titles and imperilled in this manner the validity of its appeal on the past, had to earn new warrants as it best could; and as there is no question that it set out towards this end and hoped somehow to reach it by

[1] The French Candidate was pledged on the NEW TESTAMENT not alone in the Master Grade of the Craft Rite, more especially when this Rite introduced a High Grade system, but generally in the later developments. In the Grade of ENTERED APPRENTICE, according to one of the MSS., he was asked for his "Baptismal Name," as well as that of his family, and the obligation was taken with the right hand laid on the Gospel, the same and no other volume of the Sacred Law being used in the MASTER GRADE. In that of INTIMATE SECRETARY the Bible is specified, signifying both Testaments, and it is explained that the triangle, otherwise the Jewel of the Grade, represents the three theological virtues — Faith, Hope and Charity. The Gospel is required for the Grade of ELECT OF NINE, and in SUBLIME ELECT OF TWELVE the Candidate is pledged to defend the Christian Religion, to the last drop of his blood. We may compare the solemn undertaking in the SUPREME GRADE OF GRAND ELECT, taken also on the "Holy Gospel," to keep faith with the Eternal and with the "Holy Religion" professed by him who is advanced. The recitation might continue indefinitely, without departing from one only of the French Masonic collections. In another—of not less rare Rituals in MS.—a FIRST GRADE OF ELECT MASONS follows the THIRD DEGREE, and in connection with the Penal Clause of his Obligation the Candidate prays for the help of God and His Holy Gospel. In the GRAND ÉCOSSAIS GRADE, belonging to the same series, St John Baptist appears in the Tracing Board baptizing on the banks of Jordan. See my NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 322, 323, where the anachronism of such an introduction in an episode belonging to the period of the First Temple is characterised in legitimate terms. It illustrates, however, the inability of the French Masonic mind to regard anything connected with the Old Alliance except in the light of the New. As a further example, the twelve oxen which supported the Sea of Solomon are said not only to signify the twelve tribes of Israel but the twelve pillars of the Christian religion, namely, the Apostles of Christ.

the help of "noble" Grand Masters—figure-heads of title and fashion—so there is none that its efficient coadjutors throughout the second half of the eighteenth century were High Grades, chiefly of continental origin.[1] When Christ is sent forth by the front door it may happen that He returns at the back, and when there is no room for Him in the inn He comes to birth in the stable. He is native to temple and palace, but the hut of the charcoal-burner will serve as His hearth at need. What happened, however, when the Rummer and Grapes had a mind to replace Him by "that in which all men agree" was that He went abroad in the world, and under the name of Masonry they created for Him Preceptories, Chapters, Halls of Sovereign Princes and a new Mountain of Transfiguration under the name of Heredom.[2]

There is one thing more on this part of the subject, and I do not bring it forward with the view to save a situation: there is none indeed to save, for the fact must remain always that the Operative Guild was emptied of its peculiar odour of sanctity. I offer it on account of truth, to which my life of letters has been dedicated in the heart of hearts, as it was at the beginning and continues when the end draws on and that night cometh, at the further side of which—as my prayer goes up—is the work of the world to come. The later Masons of the eighteenth

[1] The full consideration of this important subject is reserved for a later study. I may refer also to THE SECRET TRADITION IN FREEMASONRY, 1911, 2 vols., in which the interconnection between the Craft and the High Grades is considered under all its aspects, through Rites and Degrees which are well known and in activity at this day as well as those which, owing to adventitious circumstances, are remembered only by students who search in archives. The work to which I refer has been long out of print, but a new and revised edition is in the forefront of my literary schemes.

[2] I have shewn elsewhere that the fabled Mountain which passes under this name is a great mystical portent. See NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 347–349. We shall meet with it again in connection with the German poet Werner and his SONS OF THE VALLEY. We may compare intimations in a certain ADEPT GRADE, under the denomination of ROSY CROSS, concerning a Symbolic Mountain of God which is said to be the Mountain of Initiation, encompassed by darkness and silence but crowned with ineffable light. It is protected by a wall of secrecy, but there is one Gate of Entrance between the Pillars of Hermes.

century could not have seen beyond the Western Isles their Spiritual Mountain, which is Heredom; they could not have dreamed their chivalry of the Spiritual City and all the spires thereof; they could not have been present when the Book of the Seven Seals was opened in their Craft-born Sanctuary by the Apocalyptic Lamb; they could not have brought forth from their RITE OF THE STRICT OBSERVANCE another and yet higher Observance, which was born in God, if the Emblematic Craft—as it came to them—had itself no seals of holiness. As the Rituals developed [1] it was built up surely into a Spiritual House and as such on the side of God. But Anderson, Desaguliers, Anthony Sayer *et hoc genus omne*, the "learned" Brothers and the rank and file who suffered it, had allowed the keystone which is Christ to be "heaved over among the rubbish." It remained for those "skilful craftsmen" who created the High Degrees in France and Germany and elsewhere; it remained for those Unknown Superiors on whom there fell the spark from holy heaven, after the formula of exile to discover that of return—the exile and return of Christ—in ROSE CROIX MASONRY, in sacro-saintly observances of KNIGHTS TEMPLAR and in the loyalty of the ROYAL ORDER, which is marked Faithful and True over all its pageant. The EIGHTEENTH DEGREE at large is a memorial of the loss and recovery. When Emblematic Freemasonry was created, with Anderson for the first scribe, it was the hour when the veil of the Temple was rent in twain, when the true light departed and the Altar was cast down. But when the Banner of the Rosy Cross was raised over the roof of Masonry, then was the Altar set up and light was restored

[1] The course of this development was a curiously secret thing, alike by design and accident. As there was that on the one hand which those who were concerned elected apparently to hide, so on the other it was never betrayed by an unguarded word. We can understand well enough that there are and could be no emblematic traces in the CONSTITUTIONS of 1723, though the reference to Hiram or Huram on p. 11 as "the most accomplished Mason on earth," and to the "inspired" Master of work on p. 14, indicates that something was brewing; but it is absent also from Anderson's later work, of 1738, when the fact that there was a Figurative Mystery had gone abroad in the world.

to the eyes. The Clause on God and Religion in the first BOOK OF CONSTITUTIONS is symbolised by the Loss of the Word, and the Risen Christ in the Holy House of St Andrew, in the House of Heredom and Perfection, and in the Knighthood of the Holy Sepulchre is the Word restored. The loss is in Emblematic Freemasonry and the finding is in the High Degrees.

As an introduction to succeeding studies, it is necessary to establish at this point the precise measures and meaning of the term Emblematic applied to Masonry and also that of Allegory, which is used in the same connection. I have shewn elsewhere [1] that prior to the GRAND LODGE period there is no trace whatever of any figurative sense attached to the Masonic subject: having dealt sufficiently with this question there is little call to recur, more especially as the OLD CHARGES bear their own witness about it on every line and page. From the first even to the last they comprise three main elements, and these indeed account for their entire content: (1) Religious, concerning the duty to God in Heaven and His Holy Church on earth; [2] (2) Governmental, comprising the Rules imposed on Masters, Craftsmen and Apprentices belonging to the Building Guild or Fellowship; (3) pseudo-Historical, being Craft Legends designed to exhibit the time immemorial antiquity of architecture and the Operative Craft but utterly ridiculous from any standpoint of fact: [3] they will call for mention from another standpoint

[1] ENCYCLOPÆDIA OF FREEMASONRY, i, 80, 147, 148, 327, 354; ii, 211–213, and generally throughout the two volumes.

[2] It is love which is enjoined in both cases by the REGIUS MS., being the earliest of all the texts, the presumable reason being that God is our Father and Holy Church is Mother. A noticeable point is that the duty of being true to Holy Church is inculcated equally in the latest as in the oldest Charges: *e.g.* in the STANLEY MS. of 1677; SHROPSHIRE MS., 1694; WAISTELL, 1693; FOXCROFT, 1699; CLAPHAM MS., referred to 1700–1720; and HUGHAN MS., of uncertain date but late seventeenth or early eighteenth century.

[3] This question will arise also for consideration towards the end of our research: meanwhile it is sufficient to indicate that a good test of general validity is offered by the affirmation that Abraham taught geometry to Euclid in Egypt: it recurs in the OLD CHARGES, though not—as it happens—in the REGIUS MS., which is content with ascribing his own discoveries to the immortal Greek.

at a later stage. Through all the century of documents there is not one reference to a spiritual aspect of building, and there is not only no moralisation upon tools used in the trade but to the best of my recollection such implements are never mentioned.

When the development of Ritual began—as it is believed, *post* 1723—a system of "figuration" was introduced, and it is important to ascertain its limits; but in our present and possibly permanent ignorance as to the growth of the system and as to the original Ritual forms no one can say what objects were first made subject to moral explanation or what were otherwise symbolised. Under all needful reservations we can glance at them only as they are marshalled now before us. At one stage or another the term Lights was applied emblematically to certain implements, and also to a third object which is not *per se* Masonic and which I do not propose to specify. There was an external position assumed by members to typify an inward attitude: the positions indeed were several and were significant of that or this. It was explained to the Entered Apprentice that he himself was comparable to a certain stone in any and every building. There was lastly a collection of implements offered to his inspection, and he was taught a very crude moral and semi-religious sense in which they must be regarded. It should be added that as time went on the symbolism of the Lodge, its form, elevation and furniture became important points of instruction, a particular import being attached to certain Pillars, our Masonic Knowledge of which is derived from the Secret Tradition in Israel, otherwise the Jewish KABALAH. At a later stage the Craftsman was made acquainted with the moral lessons attached to several further implements, and he heard more also concerning the Pillars of the Temple, by derivation from the same source. In the THIRD DEGREE he was taught the inner emblematical meaning of procedure within the Lodge, and was placed in a pregnant figurative relation with the Master Builder, whose traditional

history is thus the point within the circle of Craft procedure. The meaning of yet other implements was also explained.

While it follows that anything in CRAFT MASONRY is broadly speaking Emblematic, the typology can be classified into three chief groups : (1) the significance of Signs and other Tokens, that is to say of technical or official secrets, words always excepted, as these belong to etymology—whether true or false, as it happens ; (2) the significance of working implements ; and (3) the spiritual import of the building structure itself, represented (*a*) in the person of the Candidate and (*b*) in the catholic idea of the Lodge.

(1) The Signs, like the Tokens, are simple, and as some of them are found on figured monuments of past ages it has been customary to affirm that they are exceedingly old, but this is to be understood solely in the sense that they are liable to occur casually and apart from their Masonic import. (2) The meanings attached to Implements are conventional, and as there is no trace of them in the records of the past [1] it is to be concluded that they arose within the four figurative walls of the LONDON GRAND LODGE. They are characteristic of their artificial period, are good enough in their way and do not rank seriously, being without life and its unction. (3) The spiritual significance of building as represented in the person of the Candidate is a light of symbolism peculiar to Masonry,[2] is very eloquent and suggestive, like the threshold of a great symbolism ; but that which is unfolded in the FIRST DEGREE is stultified in the SECOND [3] and then passes out of

[1] There is of course a sense in which implements of many kinds have been subjects of rough-and-ready moralisations both in daily life and in the literature of all ages ; but it does not happen to prove that Emblematic Freemasonry is old as the civilised world.

[2] It is to be distinguished as such from the " lively stones " of St Paul and also from the mystical developments of the Scriptural intimation by Robert Fludd, as we shall meet with them in the next study.

[3] I can say only that the quality of symbolism is changed over and represents no longer the building up of the Candidate as into a perfect spiritual or moral edifice : it has become a question of hypothetical progress in Masonic knowledge. Those who are Masons shall remember the situations

sight. That of the Lodge itself is peculiar in the mode of its presentation, but the root of all is in Scripture.

As regards the Allegory in which Masonry is said to veil its moral teaching, the term in its proper sense is applicable only to the Craft Traditional History, but some explanations of symbols are of an allegorical character.

I have now presented at reasonably sufficient length and under several aspects the moral and spiritual atmosphere of the old Operative Craft. Herein are the best and highest of Speculative Masonic antecedents, according to the claim which Emblematic Freemasonry makes upon its own antiquities. It is that which can be affirmed concerning its alleged genealogy. The irresistible conclusion is that the GRAND LODGE foundation of 1717, by altering its CONSTITUTIONS very nearly renounced its heritage and therefore imperilled its claim upon the Operative past, to which it held every title in virtue of descent and origin. In so far as it was saved for the time being the escape came about because its Ritual developments of *post* 1723, more especially in the MASTER GRADE, on the evidence of witnesses like Andrew Michael Ramsay and Martin Clare, maintained the Christian tradition. When this was abandoned finally, about the period of the Union or a little later, the vestiges remained, as we shall see, more especially in the ROYAL ARCH, for the tradition of Christian doctrine went down into its marrow and essence and could not be taken away. Whether the situation can be regarded as saved by such " golden remains " is a question left over for debate and I do not propose to discuss it, seeing that for my own concerns Craft Masonry and its supplement in the HOLY ORDER are salved after another manner—that is to say, as prolegomena to certain High Degrees, for example, ROSE CROIX MASONRY, the CHRISTIAN CHIVALRY OF THE TEMPLE and the KNIGHTS BENEFICENT OF THE HOLY CITY. When taken in conjunction with these it can be said that Craft

allocated to the Candidate in the one and the other case, when they should be able to check my statement.

Masonry conforms in a plenary sense to the old ordinance that Masons shall not only love God, in the sense of " the Holy Blessed and Glorious Trinity," but also the Christian Church.

In conclusion, Emblematic Freemasonry in its valid and highest understanding is spiritual architecture, and we shall find in the next study that some speaking aspects of this mystical art were unfolded by an English theosophical writer of the early seventeenth century. Amidst the welter of uncertainty as to whence came the emblematic elements of modern Freemasonry, we shall consider also, as a purely speculative possibility, whether and in what manner it may have derived something from this unexpected source.

We have made acquaintance meanwhile with the kind of past which lies behind the Masonic subject and with the cloud which fell upon its Sanctuary when that which was Operative in the old order of things became Figurative in the new. But we have not found that the old consecrations were taken entirely away, and at a later stage we shall see how the Hallows were restored.

II

THE ACCEPTION AND ROBERT FLUDD

THE tentative consideration of this study must open with a statement which will appear drastic to those who are unprepared, but it represents my conclusions at their value on the subject of Masonic Research, as it has been pursued on my own part through many years of literary life and thought. After more than one generation of earnest and highly qualified investigation, preceded by a much longer period of reverie and invention, we are still in the dark upon those precise circumstances under which Speculative Masonry originated as a system of morality presented in the form of Ritual, protected by covenants of silence, making claims upon a remote past and veiling its instructions by recourse to allegory and symbolism. We know only too well about the old dreams which every man of sense, within and without the Order, has set aside long since and the recitation of which at this day can only sound ridiculous. It may well seem incredible that people posing as serious should have ever affirmed, which they did, that Masonry was older than the world, because the Great Architect of the Universe, by virtue of His work in the cosmos, was unquestionably the first Freemason; that alternatively it began with Adam in Paradise, though he does not seem to have made even his own "coats of skin" or to have "clothed" himself; and so forward through a heavy cloud of false and dull imaginings.[1]

[1] "Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them."—GENESIS iii, 21. This is the AUTHORISED VERSION, which agrees word for word with the VULGATE: *Fecit quoque Dominus Deus Adæ et uxori ejus tunicas pelliceas, et induit eos.*

These phantasmata have some time since melted. We have emerged also from other hosts of nightmare, a typical example of which proposed that the Tower of Babel was the work of Speculative Craftsmen,[1] whose hands are to be traced also in the Pyramids of Egypt, in the Temple of Solomon and Zerubbabel, and—broadly speaking—in all ancient monuments of the Building Art. The hypothesis was that the old architects, stonemasons, wallers, paviours and plasterers were all in some mysterious and undemonstrable manner not only material and operative artists, but moralists, ritualists and makers of mystery-symbolism.

The *a priori* argument in exposition of this view is obviously that the Speculative Art is—as we have seen—an Art of Building spiritualised, or more accurately is that Art figuratively and morally transformed and applied, from which it might seem to follow that it arose among building craftsmen. The valid condemnation, however, arises from the fact—already established—that there is no particle of evidence anywhere in the world of the past to indicate that the old architects and builders had any notions of moralities veiled in allegory or illustrated by symbols.

The records of this view are prolonged through several generations of Masonic *literati* : it has even come down to us and is with us, at least implicitly, in much of the sound and sometimes admirable work of modern research. To throw a little new light on architectural history, on building guilds, is

[1] According to the Secret Tradition in Israel, as represented by SEPHER HA ZOHAR, Part i, fol. 75*b* *et seq.*, the Tower was built, not as a place of safety in the event of a second Deluge, as the common explanation goes, but in order to reach up to God and make war upon Him, being the assumed implicit of GENESIS xi, 4: "Let us build us a city and a tower whose top may reach unto heaven." But the expounded reason in the sacred text was in order "to make us a name," the AUTHORISED VERSION adding: "lest we be scattered abroad upon the face of the whole earth." More logically the VULGATE substitutes *antequam* in place of "lest." The Masonry was speculative enough in either case, but not in the sense of Masonic *literati*. It may be added that Babel is heard of in the OLD CHARGES, usually under the corrupt form of Babylon.

still expected in some vague and undeclared manner to promote the knowledge of a purely emblematic subject. The research has produced occasional results of value within its own measures, but nothing in respect of our concern. There are still studious and greatly serious people—among whom I must count that most suggestive Masonic essayist and my good friend, Dr Fort Newton [1]—who think that Leader Scott—otherwise Mrs Baxter—made a substantial contribution to the antiquities of Speculative Freemasonry in her work on THE CATHEDRAL BUILDERS. She made no contribution to anything except the story of Architecture, and this was considerable enough to be sufficient for a single volume, while her feeling towards the emblematic aspects and her titles of knowledge concerning them are summed up almost casually by herself in a few sentences.[2] There are others whose eyes have turned—as my own turned once eagerly, and not so very far in the past—towards those OLD CHARGES and CONSTITUTIONS with which I have just dealt from another standpoint. But a century and more of these notable documents have not—as we have seen—given us one line of help, from the REGIUS MS. onward to the first decades of the eighteenth century.

This is how the case stands in respect of recent authentic and systematic research. As might have been expected, the fantasiasts are still among us, making great claims and clothed in all the vestures of dogmatic certitude. Their appeal is to Egypt, Babylon, India, Mexico, Peru, wherever the building

[1] See THE BUILDERS : *A Story and Study of Masonry*, 1915, pp. 87 *et seq.*

[2] See THE CATHEDRAL BUILDERS, 1899, pp. 16–19. Her knowledge is derived from an anonymous Italian book of 1788, on the Institutions, Rites and Ceremonies of the Freemasons, presumably a hostile work as it refers what she terms the " second revival " to Oliver Cromwell. The Rites and Ceremonies described in the Italian text are said to be " the greatest tissue of mediæval superstition, child's play, blood-curdling oaths and mysterious secrecy . . . that can be imagined." The inelegantly worded paragraph goes on to affirm that " every moral thing masquerades under an architectural aspect," but " all the signs of Masonry " are without a figment of reality " in " that ' Temple made without hands ' which is figured by a Freemasons' Lodge in these days." This " pseudo-Freemasonry," with its " entirely spiritual significance," is referred, however, to the Comacines.

monuments of ancient civilisation remain to testify, wheresoever there are figured monuments and records of primeval inscription. The recurrence of certain simple signs-manual, of certain peculiar attitudes and a few conventional symbols, recalling those of and belonging to Masonry, or thereunto attributed by popular voice and rumour, are no evidence of a moral and spiritual art of building in such ages and places. If it could be shewn conclusively that some secret society flourishing B.C. 5000 communicated between its members by means of undeniable Craft Signs, the fact would be a memorable and curious point of interest, but it would prove nothing. To affirm Speculative Masonry—*e.g.* in Egypt—is to affirm our specific and conventional system of morality, illustrated by building symbols and a building myth. Still less does it enforce any thesis of antiquity to cite the existence from presumable time immemorial and the almost universal prevalence of the triangle, square, pentagram and other geometrical figures. The antecedent facts of their recurrence, whether or not as symbols, are of no evidential value apart from their particular application, as this prevails among us. Assuredly these points of simple and unchallengeable criticism must have been advanced by others before me : they may be commonplaces of the subject at large, but their repetition is imposed—if so—because we have by no means emerged from the extravagance of Masonic assumptions.

It follows that there are many answers—each excluding the others—to the oft-repeated question : When, where, and how did Symbolical Masonry arise ? An hundred and more voices have intervened in as many ways, but scarcely one of them has any cards of evidence to lay upon the table in support of any thesis. In such cases it means most commonly that a given subject has been begotten ready made and vested, like Minerva, out of the brain of some creative Jupiter, whether an individual or a company. If this is the solution of the present problem there may not be so far to look on the hither side of 1717 : it

is perhaps in the direction of Desaguliers as a shaper of CRAFT DEGREES into something approaching broadly or at least in direct relation to that form in which we have them now. But in this event it does not follow that he made up out of his own head the entire Emblematic Aspects of Masonry as well as the Ritual Aspects. The matter of my immediate concern is whether something of this kind may have come into his—or at need another's—hands and whether we can indicate, however tentatively, a possible source in the past, seeing that all the known avenues have failed us in the course of our research.

There is one which I have not mentioned and which has stood so far in no better position than the rest. When German Rosicrucians of the late eighteenth century adopted a Masonic aspect, communicating their Mysteries to applicants in the guise of an elaborate Rite, they defined their Masonic position by an allegation that the Speculative Brotherhood owed its existence to themselves. It was a dogmatic claim, delivered from a Darien peak of Mastery, and to be taken or left as one chose, seeing that the problematical Order was not in the habit of citing evidence in support of its statements, at least on the historical side.[1] I do not find that the affirmation produced a marked effect or carried any consequence, direct or otherwise, so far as Freemasonry was concerned: on the Continent at least that orphan Daughter of the Mysteries was in the midst of many competitors pretending to the same position of fatherhood. But at the beginning of the nineteenth century the Rosicrucian origin of the Craft was advanced seriously and debated also seriously in several quarters of Germany, though there was exhibited no first-hand acquaintance with the Rite to which I have referred.[2] The hypothesis passed over to

[1] In respect of the claim at large, I refer to my immediately preceding work, THE BROTHERHOOD OF THE ROSY CROSS, c. xvi and especially pp. 442–446.

[2] They created a considerable impression in several quarters, but it was during the infancy of Masonic research, and they have passed long since into the limbus of forgotten things.

France, where it found a champion in Reghellini,[1] speaking in terms of certitude, whereas German writers, and J. G. Bühle [2] among them, argued a thesis and sought to produce their reasons. About 1850 J. M. Ragon went much further and presented the CRAFT GRADES as manufactured by an English Rosicrucian in the middle of the seventeenth century, some seventy and five years before they came into being in assignable Ritual form.[3] There is familiar acquaintance among us with some of these speculations, because Thomas de Quincey dressed up one of the German expositions and presented it in a series of papers which belong to literature. It became the fashion of a period with several later dreamers, and there is no question that it captivated the alert and discriminating mind of Robert Freke Gould, though he saw plainly enough that Bühle, Nicolai, von Murr, Ragon and a dozen who followed their lead did not prove their case.

[1] LA MAÇONNERIE CONSIDÉRÉE COMME LE RÉSULTAT DES RELIGIONS JUIVE ET CHRÉTIENNE. I have used the edition of Paris, 1833, but it was published originally at Brussels in 1829, 3 vols. in each case, *plus* an album of plates. But it is exceedingly difficult to disentangle Reghellini's confusions of thought and wording. He represents the Rosicrucians as parting with Freemasons and going their own way in the fourteenth and fifteenth centuries as a protest against religious mania and abuse of absolute power. The reformers in Germany were Rosen-Cruz, an entirely mythical character, and J. V. Andreæ, who does not happen to have been born till the close of the sixteenth century. In England they included Francis Bacon, *ob.* 1626, and Ashmole, who began his literary career in 1650. See ii, p. 98. But on p. 110 of the same volume Reghellini represents Ashmole, after he was made a Mason in 1646, combining with other Brethren and establishing a Society of Rosicrucians in London. He rectified the Rosicrucian formulæ of initiation, basing them almost entirely on the ancient Egyptian and Greek Mysteries. The new procedure seems to have been preserved in Masonic receptions, but the innovations thus introduced assisted in producing the schism which reached its term only in 1813. There is no evidence for these reveries.

[2] UEBER DEN URSPRUNG . . . DER ROSENKREUZER UND FREYMAUER, 1804.

[3] See A NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 357, for a summary account of the thesis, the original of which will be found in ORTHODOXIE MAÇONNIQUE and elsewhere in the writings of Ragon. The English Rosicrucian so called was Elias Ashmole. It would appear that Ragon may have drawn something from Nicolai, who affirms that Ashmole was received in 1646, not into a Masonic Lodge but into the Rosicrucian Brotherhood. I would that he had proved his point.

Gould was tentative enough and far away from anything that can be called belief in the subject, but he was manifestly drawn and impressed,[1] while that which impressed and drew him was the suggestive and—it might be—pregnant fact that at Warrington in 1646 Elias Ashmole, supposed Rosicrucian and known Alchemist and Hermetist, was made a Mason and thought enough of the matter to attend a second meeting, which was held in London, some thirty-six years later. Nor this only, for he had planned and collected certain materials towards a History of Masonry, by which, however, must be understood the Building Art and not a Figurative Mystery that teaches how to be good by means of symbols and an allegorical myth.

What kind of Lodge it was that met at Warrington we are never likely to know,[2] except that it admitted to membership persons who were not Operative Masons and was ruled apparently by a Warden.[3] It is moderately certain by the

[1] See THE CONCISE HISTORY OF FREEMASONRY, c. i, *s.v.* THE ROSICRUCIANS, pp. 61–94, and c. iv, pp. 186, 190.

[2] Gould affirms that it was the first evidence of what he terms "*living* Freemasonry," and that "it was an out-growth of something essentially distinct from the Scotch Masonry of that period."—THE HISTORY OF FREEMASONRY, ii, p. 300. Regarding the earlier citation I do not know what significance is to be attached to the word which Gould italicises, but the sense of the second is explained presumably on p. 301, when it is suggested or rather assumed that *circa* 1700 there was "a marked difference between the ceremonial observances" of Scottish Lodges and those of England, especially "the Southern metropolis." It seems to me that in this case Gould, who is utterly clear as a rule, is at once confused and confusing. As regards the Lodge at Warrington, it lies in the night of our ignorance; but he offers much argument—ii, 141 to 143—in favour of the rather obvious hypothesis that its history goes back behind the date of Ashmole's initiation, though "how far is indeterminable." He adds also that it is immaterial, with which no one will agree, and it is probable that in a more recollected mood he might have revised the statement. It may be added that his mammoth volumes are beyond all words for value as a collection of materials—like the ANACALYPSIS of Godfrey Higgins—but he is perpetually lost among them—also like Higgins.

[3] This is the result of patient and fortunately successful research on the part of Mr W. H. Rylands. See THE MASONIC MAGAZINE, December 1881. According to the DIARY Col. Henry Mainwaring, of Kardicham in Cheshire, was made a Mason with Ashmole, the Masons present being eight only in number; their names are given and their status has been determined in every case.

evidence of Ashmole's DIARY that he never revisited the city and, according to the printed versions,[1] that he did not attend any other Lodge till the year 1682, when he was summoned to a meeting at Masons' Hall, as already intimated. He went there as a Fellow and, moreover, as the oldest present Brother of that rank. It seems to follow that if there were two Degrees in his day he received them on the same night, or otherwise by the effluxion of time, and alternatively—if there were one only—that he became a Fellow by the fact of his initiation.[2] In this connection we may remember that the conventional title of ENTERED APPRENTICE seems to have been brought by Desaguliers from Scotland, though the Old English Charges recognise APPRENTICES and FELLOWS. There is another point of consequence which arises out of the DIARY: the fact that he had been admitted at Warrington entitled Ashmole to attend a Lodge held in the Hall of the MASONS' COMPANY. Was it an ordinary Lodge, meeting within the walls of the Company and itself practising evidently, like Warrington, the admission of non-operative members? The answer is that it was presumably that body, on which so much may depend, about which we know so little and are likely to learn no more—I mean the ACCEPTION.[3] The COMPANY has no records prior to the Fire

[1] The printed work was edited from a transcript in the writing of Robert Plot, not from the original MS., ASHMOLEAN, No. 1136, though it claims to have been compared therewith. According to the late edition of Mackey's ENCYCLOPÆDIA OF FREEMASONRY, i, 81, he has a record of his attendance at a Masonic Meeting between the two dates mentioned above. The reference given is DIARY, p. 362, which may signify the ASHMOLEAN MS., as there is no such page in either edition of the printed text, and as there is no account of the entry it is probably cited at second hand. A careful study of the DIARY in ARS QUATUOR CORONATORUM, vol. xi, knows of two entries only.

[2] Compare the Minutes of Mary's Chapel for August 25, 1721, and the record that a Lord Provost of Edinburgh and other "honourable persons" were "admitted and received Entered Apprentices and Fellowcrafts."—See D. Murray Lyon: HISTORY OF THE LODGE OF EDINBURGH.

[3] The authority throughout is Mr Edward Conder, in his important work on the MASONS' COMPANY, concerning which there may be noted the following summary points: (1) That it consisted of a Master, Wardens, Court of Assistants, Livery and a Body of Freemen. (2) That the regular

of London—in which its archives were destroyed, except an Account Book, to which we owe our knowledge of the bare facts (1) that there was an Acception, (2) that it held Meetings distinct from those of the Company, and (3) that one might be Master of the Masons' Company but would be still ineligible as such to attend ACCEPTION gatherings without passing through the Ceremony of Acceptance, whatever it was. Now, we have no reason to suppose that any Lodge other than the Acception had its quarters at Masons' Hall, and it seems inevitable therefore that Ashmole attended a Meeting of this body, the records of which begin in 1620–21.[1] It would follow that his initiation at Warrington made him eligible not only to attend but to be summoned to the Lodge of the ACCEPTION, which was therefore a twin-sister of his Mother Lodge. It opened doors to him, though it was closed against ordinary members, liverymen and Masters of the Masons' Company. He responded in due course to the call, was present at the initiation of five members of the Company, and of at least two

system of joining was by what is termed "servitude," or being bound as Apprentice for seven years, after which period members were entitled to take up the freedom, and this led to the livery. (3) That the Court of Assistants and other Officers were chosen from the last rank. (4) That outside the regular mode of joining there were those of "patrimony and redemption." (5) That in 1620, and presumably still earlier, there were members of the Company "who were in no way whatever connected with the building trade." (6) That in addition to other records of the Company, its Constitutions also were destroyed in the Fire of London. (7) That as regards the ACCEPTION its second record in the Account Book belongs to 1638–39. (8) That the frequency or otherwise of its meetings is not to be gauged by the paucity of such entries. (9) That there is no mention of that which was attended by Ashmole. (10) That the Accepted Masons do not figure in the Accounts after 1677, though according to Ashmole it was still at work in 1682. (11) That, as proved by the silence of Anderson, it had ceased to exist before 1717. (12) That it was entirely distinct from the Company regarded as "a Guild for the protection of trade."

[1] I am contrasting both sides of things which on the surface may appear equally possible in hypothesis. But such is not the case. I have said that the Meeting at Masons' Hall was attended by Ashmole in the capacity of Fellow, which was an Operative Lodge title; but if it is agreed that the Acception was not an Ordinary Lodge it would seem to follow that the denomination in question would not be current therein.

non-Operatives like himself, and dined subsequently with the Lodge at the Half-Moon Tavern in Cheapside. All that emerges from this story as it stands is that Elias Ashmole, a " Geomatic " Mason, visited a London Lodge, where it happened, as his Diary shews, that he was in a position of seniority as regards the rest of the Fellows. In this light it does not seem to justify my title of a mysterious body, but I shall recur to the ACCEPTION and its problem at a later stage.

Such being the position of the Ashmole case in respect of his initiation, it remains to say that it offers *per se* no colourable ground for a Rosicrucian hypothesis concerning the origin of Speculative Masonry, because there is no shred of evidence that the Oxford antiquary ever belonged to any Rosicrucian School or Order.[1] He had thought in Alchemy till he spoke in its own tongue, and we have his own evidence—under circumstances which are beyond challenge—that he had been made acquainted, *ex hypothesi* at least, with the root-matter of its physical mystery.[2] But all Rosicrucians were not alchemists, while very few known alchemists indeed were connected with the Rosy Cross.[3] There is in fact only one great name in the country of its origin, that, namely, of Michael Maier, and he belongs to the literature of the subject rather than to its art or science. To this extent the Ashmole case must be called a manifest delusion, and it is difficult to see how it captivated anyone, except indeed that for people like Gould it connoted

[1] The alleged Rosicrucian connections of Elias Ashmole are examined and dismissed in my immediately preceding work: THE BROTHERHOOD OF THE ROSY CROSS, 1924, c. xiii.

[2] Seeing that the DIARY contains such intimate particulars of communication on what has been held always as the most secret of secret arts, I must dissuade my readers from supposing that Ashmole omitted from his record all reference to Rosicrucian Meetings. It is impossible to discuss matters which are not excluded utterly from the likelihood of things but for which there is no evidence. Supposing for a moment that the Acception had Hermetic and Rosicrucian aspects, as I am about to suggest tentatively, it would follow that Ashmole attended such a gathering at Masons' Hall in 1682.

[3] Robert Fludd was the first spiritual alchemist in England, and is perhaps comparable as such to Jacob Böhme in Germany.

the School of Hermetic thought in England, with dreams about Francis Bacon, the Pillars of Hermes, the NEW ATLANTIS and the beginnings of the Royal Society, in which the Hermetic School played a not inconsiderable part.

It happens, however, that the speculative possibility of Hermetic and even Rosicrucian influence on the rise of Emblematic Freemasonry by no means stands or falls with Elias Ashmole. Let us take the fact of the ACCEPTION—more mysterious, if possible, than that of the Rosy Cross—some twenty-six years behind the Warrington episode, or to the date under which it is mentioned first in the Account Book of the Masons' Company, namely, 1620–21.[1] The Manifestoes of the Rosy Cross had appeared in Germany onward from the year 1614. In 1616 and 1617, when a great debate on the subject was proceeding at full course in that country, there had appeared at Leyden a Latin defence of the Order, under the name of Robertus de Fluctibus. It came out in two divisions, the preface to the text as APOLOGIA COMPENDIARIA, a minute pamphlet, and then the work itself, or TRACTATUS APOLOGETICUS, with the preface thereto reprinted.[2] The author was Robert Fludd, whose ancestral home was in a beautiful manorial house at Bearstead, Kent, a few miles from Maidstone. He had also a residence in London, in contiguity to the headquarters of the Masons' Company, otherwise in Coleman Street. Fludd was born in 1576 and died on September 8, 1637. I do not propose to speak of his external life, which is well enough known to those concerned therein; but it may be noted, and I have shewn otherwise and recently, that he was in Germany and elsewhere on the Continent for several years prior to 1605, when he graduated in medicine at Oxford.[3]

It is not unreasonable to suppose that much of his

[1] See Edward Conder: RECORDS OF THE HOLE CRAFT . . . OF MASONS, 1894, and the same writer in ARS QUATUOR CORONATORUM, vol. ix.

[2] For a bibliographical and analytical account of these tracts see THE BROTHERHOOD OF THE ROSY CROSS, already cited, c. xiii, pp. 280 *et seq.*

[3] *Loc. cit.*, pp. 279, 280.

theosophical, metaphysical and occult knowledge was acquired abroad; but I mention this in passing only, as I do not intend to contribute a further *dossier* to the archives of invention concerning the Rosy Cross.[1] It calls to be understood that the present study is undertaken as a speculative excursion only, the consideration of a possible case, which is unlikely ever to emerge in the realm of certitude. It offers a possible link in the chain of connection between Operative and Emblematic Masonry, at a link's value, when it is uncertain whether it can withstand a strain.

Whatever Fludd gained abroad was supplemented by further study in the pleasant solitude of Bearstead and amidst his medical practice in London. He was forty years old in 1616 and had matured his views. His Apology for the Rosy Cross, being his first appearance in print, is typical in every way of his mental outlook, his curious learning and the extravagance by which he was characterised.[2] It may have brought him to

[1] See also *ibid.*, pp. 364, 365, and especially my reference to the closing of a certain "house of call," which is cited at this point in view of what follows in the text of the present study. My allusion in the story of the BROTHERHOOD is to those who might treat the field of speculation which I am now about to enter as if it were one of evidential history.

[2] Taking the two tracts as forming a single work, I would dissuade my readers from supposing that it is to be judged by that which is of least account therein. God is described as *ens entium*, eternal form, inviolable, purely igneous and without any material intermixture. The created world was produced from the four putative elements and from ether, which in its purest form is composed as to three parts of a luminous substance and as to one part of water. The tract is divided into three parts, the first dealing with the several branches of magical knowledge, Kabalism, the Books of God—both visible and invisible—the secret characters of Nature and the value of astrological portents. The second considers the impediments and degeneracy of existing arts and sciences, above all of Natural Philosophy, Medicine and Alchemy, a reformation being needed in all. The third part treats of the Mysteries of Light, which is the cause of all energies. The later writings of Fludd are a development from this ground, so that it may be said of him that he never changed his views, while in respect of extravagance there are things in PHILOSOPHIA MOSAICA, published posthumously, which are comparable to TRACTATUS APOLOGETICUS on "the admirable knowledge of light and its virtues," which knowledge enabled ancient Magi to make everburning lamps, kindle tapers from the rays of stars and render men invisible by means of *lux invisibilis*.

the notice of like-minded people abroad and surely to a few at home. It was the beginning of a literary life which was devoted throughout to the advancement of what may be denominated in a broad sense the principles and *theosophia* connoted by the term Rosicrucian.[1] The cosmos and microcosmos were treated in his folios from the standpoint of Kabalism, the Higher Magia, Alchemy and Hermetic Medicine. There is no opportunity to speak of them at length here and no need arises. He is ridiculous enough in too many of his reveries and his credulity knew no bounds; but he had read widely within the limits of his dedications and he had thought at first hand upon them, so that he is in no sense a man who merely reflected others or who produced works of compilation. His books were published on the Continent, and there is no doubt that they were known and read: indeed the best evidence that they were things which mattered at their period, in the opinion of their period, is that men like Kepler, Mersennus and Gassendus wrote volumes in reply to his own. For the rest, his writings exhibit him as a person of intellectual tenacity and force of character who would count among those about him and might have to be reckoned with at need. He seems likely to have drawn round him a certain circle in days like those of King James I, more especially as he was known at court, was one of the court physicians and—as he testifies on his own part—was favoured by that monarch.

Such being the case as regards Robert Fludd, let us now recur to the ACCEPTION. Checked by the statements and inferences of Mr E. Conder, my hypothesis concerning it is (1) that this was "an Inner Fraternity, consisting largely of so-called Speculative Masons, or people who did not follow the arts and crafts of building"; (2) that in Conder's words it had "much the same relation to the COMPANY as a ROYAL ARCH Chapter has to the Lodge from which it may derive and to which it is attached"; (3) that it "made Masons," who were

[1] Compare THE BROTHERHOOD OF THE ROSY CROSS, p. 293.

by the fact of their making or who otherwise became Fellows; (4) that to this extent it was in the likeness of the Warrington Lodge; (5) that to be thus made "was something beyond" being a member of the COMPANY; (6) that the Acception so far favoured Masons belonging to the Company that it received them on a smaller scale of fees than other Candidates, as shewn by the Book of Accounts; (7) that it accepted many in this manner;[1] (8) that as members of the COMPANY they were obviously Masons already after their own manner; (9) that the kind of making practised by the ACCEPTION must have differed from that of the Company and perhaps *in toto*; (10) that the COMPANY[2] was "small and comparatively poor" and that the inducements for persons outside the building trade to join it were few or none, unless they were drawn by the Acception, which appears to have been the case occasionally; (11) that the Acception was about some other business than that of the Livery; (12) that its nature does not emerge, unless it was in the likeness of the Warrington Lodge, the business of which does not emerge either; (13) that if there is anything in the notion of a Speculative Masonry in vestiges prior to 1717, it may have had its beginning within the Lodge of ACCEPTION; (14) that it may or may not have followed the procedure in "making" of OLD CHARGES; but (15) that it was about some other business, and that a key to its nature may be indicated by Robert Fludd when in a manifest Rosicrucian connection he speaks of a House Mystic built up of living stones, of ascending a *Mons Rationabilis*, which Mountain was a Way

[1] There is a record of fees charged at the making of Masons to the number of seven, all of whom were members of the COMPANY. See on this subject Mr Edward Conder: THE HOLE CRAFT AND FELLOWSHIP OF MASONS: "It is found that members of the COMPANY paid 20s. for coming on the Acception, and strangers 40s."

[2] It is stated by Conder, on the basis of the evidence, (*a*) that some persons came on the Livery and were admitted "upon acceptance of Masonry," apparently at the same time; (*b*) that a non-Operative who had joined the ACCEPTION "may have been considered more eligible for membership of the COMPANY by redemption"; (*c*) that in 1650 the ACCEPTION may have become a preliminary qualification for membership of the COMPANY itself.

to Christ, while Christ was the corner-stone of the spiritual building represented by the other symbolism.[1] The ACCEPTION, in a word, may have been tolerably like a certain Secret Order which met continually at Mark Masons' Hall for a period of about twenty years, ending in 1914, and accepted Masons among many others as Members, which worked in Ritual and was to this extent in the Masonic likeness, but had otherwise no connection therewith. There is very full material at need for the history of this Association : were it otherwise, in a century to come, so far as MARK MASONRY is concerned, it might be known only by an Account Book, a bare record in ledgers concerning rentals paid, under a certain heading, for a considerable period. It happens, to complete my case, if not to institute a strict line parallel, that the body in question was Hermetic and Rosicrucian in character.

[1] Compare St Paul in 2 CORINTHIANS v, 1, concerning a building which is of God, " an house not made with hands, eternal in the heavens " ; 1 St Peter ii, 5 : " Ye also, as lively stones, are built up a spiritual house " ; St John xiv, 2, concerning the " house of many mansions " ; St Paul's " Church of the firstborn " ; and the House Mystic of the green olive-tree in Ps. lii, 8. Compare also the Honourable and Christian Degree of MARK MASONRY and its pregnant allusions to 1 St Peter ii, 7, concerning " the stone which the builders disallowed " but which " is made head of the corner." Compare in fine the figurative Christology of Robert Fludd, *e.g.* (1) CLAVIS PHILOSOPHIÆ ET ALCHYMIÆ FLUDDANÆ, 1633, p. 78 : *Christus spiritualis est verus Lapis Angularis, super quem quasi fundamentum omnia ædificantur et existunt* ; (2) SUMMUM BONUM, 1629, p. 22 : *Omnes Christiani Lapides vivi dici possunt* ; (3) *Ibid.*, p. 40, concerning *Mons rationabilis*. The House of Wisdom is thereon, otherwise *palatium seu cœnobium* F.·.R.·.C.·. The foundation of this Mountain is *Lapis angularis, qui de monte abscissus sine manibus—teste Propheta. Est Mons magnus implens totam terram, hoc est . . . Mons ille verus Horeb, seu ille Spiritualis Sion, toties in pagina sacra repetita. Atque hic lapis est eadem petra, illa vera domus de qua intendit Evangelista afferens quod sapiens ædificaverit domum et foderit in altum et posuerit fundamentum ejusdem supra petram, etc. At petra illa est Christus, super quem Domus Spiritualis Sion et Sacerdotium Sanctum, etc.* Here is emblematic or figurative building conceived and expressed at the highest, and had the working tools of Masonry been put into the hands of Robert Fludd for an explanation of their spiritual aspects we can dream of what he would have said, speaking from the same foundation, and how it would have contrasted with the high conventions of the eighteenth century. For the spiritual building of Fludd and the Rosy Cross was not emblematic in a merely moral sense : it belonged to God's work in the soul.

Now, knowing as I do in a reasonably intimate manner the record of Robert Fludd, my suggestion is that in the year 1620—or even earlier—we may not have to look much further than the Kentish theosophist in Coleman Street to explain how the ACCEPTION may have been occupied and that for which it stood. I have intimated that Fludd was not the kind of man who was likely to store his lights under figurative bushels, and through all his life he was about the business of his particular dedications and interests. There are two points of view possible as regards his connection with the Brotherhood of the Rosy Cross, being (1) that at some unassignable date after the publication of his APOLOGIA he was made a member, which would—as it seems to me—have come about probably by emissaries of the Order visiting England for the purpose of his reception, or (2) that he constituted himself its dogmatic interpreter on the faith of its published documents.

In the first case his initiation would not be referable to Michael Maier, about whose connection with Fludd several scandalous inventions have been put forward, though it could serve little purpose to expose them in this place.[1] Maier was a notable German alchemist of the early seventeenth century, but apparently—as I have suggested already—of the literary rather than of the practical kind. It seems to me, I mean, that he produced his theories of the work in obscure parables and allegories, but they belong to the study rather than to the laboratory. It is certain in any case that he was over in England antecedently to the year 1616, and it is quite possible that he met Fludd, but this would be prior to the APOLOGIA, when Fludd was utterly unknown, while Maier himself was scarcely a name in the world, for he was at the beginning of his brief though exceedingly productive career in Hermetic literature. On the best of all evidence, being that of his own statements, he knew nothing of the Order during his sojourn in England

[1] I have examined them at sufficient length in THE BROTHERHOOD OF THE ROSY CROSS, c. x.

and he never returned thereto. On the other hand, Fludd may have made a second continental journey, and there are rumours to that effect which I have not been able to verify. His initiation, if any, may have taken place then, or otherwise and more probably in England itself. We cannot tell. As regards the second or alternative case which I have named above, it is discounted by his later writings, the testimony of which is in my opinion stronger than if he had made an overt claim. Nor would it seem that we have to look far for the source of his direct knowledge : it may be even the concealed author of SUMMUM BONUM, under the name of Joachim Fritz, written in defence of his principles, more especially so far as they were concerned with expositions of the Rosy Cross. By his own statement it was the work of an intimate and valued friend who had written otherwise on the subject and who may have known both Fludd and the Order for many years prior to 1629, when SUMMUM BONUM was published.[1]

Supposing in any case, and under circumstances about which we must be content to speculate in the dark, that Fludd was integrated in the Rosy Cross, I register my conviction, on the basis of his record at large, that he would have been no inactive member. He was ever in the arena of book production, armed at all points, to uphold and defend the Order, and that

[1] As an addendum to all that is advanced in *loc. cit.* on the authorship of this famous tract there may be mentioned that in CLAVIS PHILOSOPHIÆ ET ALCHYMIÆ FLUDDANÆ, 1633, p. 41, Fludd says about SUMMUM BONUM : (1) *cujus medulla a me non est fabricata ;* but (2) *partem illius majorem ex lingua Scotica in Latinam transtulerim.* It follows that he had been accused of writing a defence of his own position as a Rosicrucian apologist under another name, a peculiarly gratuitous slander in view of his eagerness to enter the lists at all times on all his subjects of debate. The quotation is otherwise important, as it accounts naturally for people like J. G. Bühle maintaining that Joachim Fritz could be no other than Robert Fludd because they were exactly in each other's likeness as to ideas and style. We see that the Kentish philosopher put the bulk of SUMMUM BONUM into Latin, while the intimate and valued friend who wrote in *lingua Scotica* was responsible only for the marrow of the work. That this marrow corresponded in every respect to the views and feelings of Fludd there is no need to say, and it follows that though the work is of dual authorship it can be treated as if it had been written by a single hand.

which he did with the pen he is certain to have done also by word of mouth and by his personal influence among those about him. He would have had therefore his circle. Now, a time came in his writings when he, who in the VALEDICTION attached to his APOLOGIA had pleaded for consideration and favour on the part of those whose cause he had espoused, began to speak with a certain authority concerning the Order and even intimated changes that had taken place within it. There came a time when its purpose, dedication and concern were raised in his expositions towards a purely spiritual sphere,[1] so that it passed from the occult order of things, their monstrosities and crudities, in the direction of mystical doctrine. It follows that the fact of his initiation is no arbitrary inference from his later memorials, more especially as his personal good faith cannot be called in question by those who know him at first hand. He was a Christian theosophist, dedicated in heart and mind to Divine things, as he was given to understand them.

I speak of course on the hypothesis that there was something corporate into which he could be admitted, however informally such reception might require to be understood at the period. In this connection the counsel is one of caution. We are apt to judge every Secret Order of the past according to the formal standards of modern Masonic procedure. We picture immediately a Lodge, Chapter or Temple which was Opened and

[1] In these connections he continues to unfold and exalt his thesis on spiritual building. *Manus artificis nihil faciunt . . . nisi disponendo et separando superflua, et tunc Spiritus per se agit ad clybanum perfectionis et ad dispositionem cœlestem illius regi palatii. Domum, ait apostolus, non manu factum seu spirituale corpus habemus æternum in cœlis, hoc est domum Sapientiæ super Montem Rationalem sive Petram Spiritualem constructam.* St Paul also is cited: *Fundamentum aliud nemo potest ponere præter id quod positum est, quod est solus Christus, etc.* And then: *Atque hinc est quod in pluribus Scripturæ locis vocatur tam petra offensionis et scandali, videlicet Christianis adulterinis, quam lapis probatus angularis et pretiosus in fundamento fundatus omnibus qui crediderunt in eum, unde non confundatur*, quoting ROMANS ix, 33; 1 ST PETER ii, 6; ISAIAH xxviii, 16; JEREMIAH xxii; PROVERBS xii and xiv; PSALMS v, 7, xxvi, 8, lxxxiv, 10; and ST MATTHEW vii, 24.—SUMMUM BONUM, p. 40.

Closed in a manner corresponding—from near or afar—to that which prevails among us; which had a Ceremonial less or more elaborate for the initiation and advancement of Candidates, and a binding pledge with heavy penal clauses. But we know now that there is no trace of Ritual procedure in the Rosicrucian Order prior to the year 1710, and then it is a mere vestige. We know also that the first Manifesto, called FAMA FRATERNITATIS, indicates almost unawares and casually that the sponsor sent his pupil or the Master his heir in grace to perform his devoir in the Holy House; that he promised to keep secretly that which he learned in secret, and that when he was passing through a period which corresponds to the notion of a novitiate he "performed his school," or in other words went through a course of training.[1] But Fludd was trained already and had performed school enough in long years of reflection and research which led up to his honourable folios, full of occult learning if not of occult knowledge, in the course of which he spiritualised most things that pass under the dubious and disdainful name of occult science. Given the hypothesis that he was joined on to the Order, it would have been with little or next to nothing of the conventional kind. He would have been admitted very much as the Protestant persuasions represented by the Confession of Augsbourg would have recognised those who subscribed to it, intellectually and polemically, as members of their particular body. We cannot carry back the Order under any circumstances further than the

[1] There is no question that the Rosy Cross of the early seventeenth century was a school of training rather than a school of attainment, its surface claims notwithstanding. It looked to profit by experiment performed within the secret circles and took all precautions that possible discoveries should be reserved therein, whether it was physical work—as that of alchemy—whether it was psychical exploration—as the so-called astral operations—or in fine of a spiritual kind. And that which obtained at the beginning is found equally at the end of the eighteenth century, when the Adept Brethren of the Rosy Cross, according to the French Ritual of the Fifth Grade, pledged their Candidates to share the secret of the Great Work with all their associates, supposing that they brought it to perfection. —THE BROTHERHOOD OF THE ROSY CROSS, p. 470.

year 1604, but the earlier we place it the less it will belong to Ritual. It is quite certain that whatever group of *literati* and Paracelsian *theosophi* put forward the FAMA and CONFESSIO were under nothing other than the rule of a common understanding and that they devised their traditional history as an illustration of their claim in outline. By the hypothesis, they had something to impart under the veil of this pretext, and in proportion as their sincerity was greater it is the more likely that it was or became an understanding and exposition of things occult in the sense of things spiritual, for the liberation and guidance of those who had been misdirected by the " rogues and runagates " of common commercial Alchemy and false Magia. From this point of view there is no question that Robert Fludd was of and belonged to the Order not only before it is antecedently likely that he entered one of its groups but before its rumour reached him.

Moreover, he had dwelt so long upon the subject with perfervid zeal that, as a man of position and influence as well as a king's physician, he is peculiarly likely—as I have intimated—to have drawn others about him. There may have arisen in this manner an informal association of a Hermetic and Rosicrucian kind in England, just as in the days of Ashmole there was a loose grouping of astrologers, who had an annual feast together. It would have been tinctured deeply by the personal views and influence of him who led it and would have been therefore a Rose-Cross Circle with the ostensible German claims changed over in the light of his Christian spirit. It might not have affirmed a bond of living connection with any Brotherhood abroad, for it is unlikely that a relation of this kind should have carried the notion of importance which would attach to it for us at this day. It would have taken the traditional history of the FAMA in some kind of literal sense, much as the Hiramic Myth, though an evident allegory in which a morality is taught, came to be regarded from an historical standpoint in the quixotic quests of early Masonic explorers.

It would have pondered over Rosicrucian parables concerning *Mons Magorum Invisibilis*, with a Hidden Temple on its summit which could be entered only by those who were called and chosen. It would have discussed Alchemy in the spirit which led up to SUMMUM BONUM and CLAVIS PHILOSOPHIÆ FLUDDANÆ, which had left any physical work altogether behind, had broken the alembics and shut the laboratories up, was concerned with the Corner-Stone and the *latens Deitas* of Christ Mystical, or—as Fludd terms it—with a "Spiritual Chemistry" and "Gold of God."[1] In a word, it would have been a little group of "philosophers by fire," such as Anthony à Wood might have loved to memorise, with the characteristic ineptitudes of ATHENÆ OXONIENSES. The Minutes of their Proceedings would be pearls of great price for our keeping, though I do not intend to suggest that as regards the real subjects their debates would have been other than "about it and about"; for after all generations the essence and heart of these have still escaped expression. It escaped expositors of the Order in their highest moments, few and far between, even the unknown Sapiens and even Joachim Fritz. There is no need to add that Fludd was in the same position when all his lights were round him, though I am certain—for the rest—that the early Rosicrucians had nothing to tell their Novices or Adepts on "the subject of the Art" which was of better worth or could profit them more than might Fludd in his inspired

[1] According to SUMMUM BONUM the true gold is that life which comes forth from Christ, and such also is the proper understanding of *Elixir Vitæ* in the best sense of philosophy, when wisdom has found its end in God. Here is *poculum sapientiæ*, very life and very food from Divinity: by this Elias was sustained, and Moses also on the Mount of God. It is living water and a bread of life. But as on the soul so also on the body of man *Alchemia mystica* can perform a great work of transmutation, an allusion to the body of adeptship, some later memorials of which are in the writings of Thomas Vaughan. In CLAVIS PHILOSOPHIÆ ET ALCHYMIÆ FLUDDANÆ it is said that Christ made or built the world by Divine Alchemy and that the Wisdom of God is the true Theo-Philosophical Stone. But according to PHILOSOPHIA MOSAICA, this Wisdom again is the Spiritual Christ, otherwise the essential subject of true philosophy.

moments. Moreover, and it is not without importance, unlike the Rosicrucian co-heirs in Germany, there would have been no anti-Papal ranters among his circle and no hot gospels baked in post-Lutheran ovens. Fludd was an English gentleman with a Catholic heart in a coat of the liberal Anglo-Catholic fashion.

Here then is the kind of Association which might have met under the name of ACCEPTION at the Hall of the MASONS' COMPANY from 1620 onward, a few metaphysical yards from the London house of Robert Fludd, and this is how it may have arisen. Its foundation does not of necessity belong to the year mentioned,[1] which is that of its first appearance in the Book of Accounts. No one would dream of suggesting that it was started by Robert Fludd, but if anything brought him within it, there is no question that he would have changed it, in view of his dedications and his great zeal concerning them.

[1] According to Gould, the ACCEPTION was in existence not only prior to 1620 but " inferentially from a remote past."—THE CONCISE HISTORY OF FREEMASONRY, 1903, pp. 184, 185. Unfortunately it does not appear on what this inference is founded, and it is in truth highly speculative. The Account Book is our sole source of information and its first records are under date of July 1620. According to Mr Ossian Lang, who is or was the Grand Historian of the GRAND LODGE of New York, there are " vague indications " of its existence early in the fifteenth century and others more definite at various subsequent periods down to the end of the seventeenth. The hypothesis is highly attractive, but, I fear, only as a creation of imaginative genius. It supposes (1) that the Accepted Masons were always distinct from Operatives ; (2) that the arts and sciences of the Craft Guild, the geometry and architecture were their distinctive possessions, while Operatives were concerned only about laws, forms and usages ; (3) that cathedrals and churches were erected under their guidance according to a fixed code of symbolism, so that they were at once books and Bibles, Solomon's Temple spiritualised ; (4) that the key to their symbolism was transmitted from generation to generation by the Secret Brotherhood, who were architects, sculptors, painters, even poets and philosophers ; (5) that a time came when they continued to hold the key but had no further jurisdiction over the building craft, which also fell upon evil times about 1530 ; (6) that the ethical, spiritual, religious side of the symbolism stood henceforth alone ; and (7) that out of it there was developed subsequently that sequence of ceremonial and doctrine which we know now as Speculative Masonry. For the sake of the appeal belonging to things beautiful one could wish sometimes that hypothesis were truer than history.

However and whenever it arose, my thesis is that the ACCEPTION may have included a group of Hermetic Students, of which there were many at the period;[1] that Fludd drew them together or took his place among them; and that—after his manner and the manner of the Rosy Cross—they began to speak of spiritual building in a Hall of Masons, of a Hermetic Art in stone; and that therefore they may have contributed something to our own unfinished sketch of figurative building.[2]

It came about that Fludd died in his day, and if this my dream is true the ACCEPTION lost its Master. It continued, however, recruited in part from the world without and in part from the Roll of the COMPANY. There came a time when a Master of the COMPANY did actually join the Acception, paid his fees and most probably ate his dinners.[3] The days went on, and it may be that the Hermetic element faded out, as the Operative element dissolved in the COMPANY itself. It is not

[1] It should be remembered that the period of Fludd was that also of Francis Bacon, who had taken all knowledge as his province and gives evidence of acquaintance with Hermetic subjects without concern therein. Dr John Dee, who was deeply learned in all, though he leaned to the side of Magia, was also a contemporary, but belonging to an earlier generation, and he died at the beginning of Fludd's professional career. I need not speak of Forman, astrologer and herbalist, except on account of his literary heir, Dr Richard Napier, who dwelt among stars and portents, invocation of angels and unwearied work in prayer. The rabbinical scholar, Dr John Rainoldes, belongs to the subject on the side of Kabalism, but he died in 1607, when Fludd was seeking medical degrees at the hands of the College of Physicians. There were many others.

[2] I say "unfinished," for unfortunately the makers of Masonic Ritual were too often disposed to forget their own symbolism.

[3] The reference is to Nicholas Stone, otherwise described as "the King's Master Mason" and therefore of course an Operative. He was Master of the Masons' Company in 1633 and again in 1634, but it was not until 1639 that he entered the ranks of Accepted Masons. It is to be noted also that when Ashmole attended the Lodge at Masons' Hall he puts on record in his DIARY, *s.v.* March 10, 1682, the fact that among those present there was Thomas Wise, then "Master of the MASONS' COMPANY." Finally, Mr E. Conder notes that the fees of "newly accepted Masons were paid into the funds of the COMPANY, that some or all of them were spent on a banquet and the attendant expenses, and that any further sum required was paid out of the ordinary funds of the COMPANY, proving that the latter had entire control of the Lodge and its funds."

heard of after Ashmole's visit, but owing to its admixture of Masons—Operative or non-Operative—with men of its own concern, any so-called speculative vestiges within it would have done their work. The Rosicrucian counsel, *Transmutemini, transmutemini de lapidibus mortuis in lapides vivos philosophicos,* would have been familiar among them in another manner of language, and in the likeness of the "house not made with hands, eternal in the heavens," they may have laid certain foundations of an Emblematic House of Masonry. The prototypical symbolism would have been that of Robert Fludd on the building of a House of Wisdom, a figurative temple of man, a Spiritual Palace on the Mountain and a Temple of the Rosy Cross.[1]

Such is my speculative consideration, and I need not add that it is to be taken or left at will. It is so much the worse for Emblematic Freemasonry if it did not draw in this distant and derivative sense from a protagonist of the Rosy Cross, for in such case—so far as evidence goes, or rather the want thereof—

[1] Compare SUMMUM BONUM, p. 41, on the Temple of Solomon, man as a Temple of the Holy Spirit, and further concerning the Spiritual Palace on the Mountain of Initiation. *Per quem ejus sermonem intelligebat Rex—i.e.* David—*Templum artificio mere humano constructum, quoniam—teste Scriptura—Dominus non habitabat*—2 REG. vii. *Per quæ verba intelligat templum materiale : nam testatur sacer Textus quod David habuerit Templi materialis descriptionem spiritualiter a Digito Dei sibi descriptam : unde etiam arguere videtur se vidisse et artificum fuisse in domus super montem rationabilem fundatæ structura : utpote ad cujus exemplar non modo formatum erat tabernaculum fœderis et templum Solomonis, sed etiam ipse homo, qui ideo dicetur templum Spiritus Sancti. Concludimus denique, quod unica domus istius constructio veri fratris adjumento sit occulti manifestatio, hoc est nupis Spiritualis, seu Sapientiæ mysticæ a lapide Patriarchæ (quem vocat Domum Dei) revelatio, hoc est Domus seu Palatii Spiritualis super Montem Rationalem constructio, atque hunc lapidem Castellum mysticum Bethlehem vocamus, de quo sic loquitur Evangelista : Christus erat de Castello Bethlehem. Unde erat David, quod quidem ex Etymologia facillime sit colligendum : nam* בוּת-לֶחֶם, *Bethel, quod denotat Domum panis et Domum Belli : at Manna erat panis absconditus et panis seu cibus angelorum, panis de cælo, et verbum, ex quo omnis homo vivere potest sine pane vulgi.* The text speaks also—p. 49—of St Paul, *more analogico*, teaching the perfection of the Mystery under the type of a husbandman or architect, *e.g. ut Sapiens Architectus fundamentum poni, alius autem superædificat. Atque sub istiusmodi Architecti typo nos monet Propheta, ut ascendamus montem rationabilem, etc.*

it is the more manifestly of eighteenth century invention. The consideration, for the rest, is not unlike the shewing of a vision, a tentative hypothesis of a field beyond the ken. As it seems to me, I have indicated that there is at least one possible source from which Masonic typology may have been derived, as to its roots, by him or them who constructed the Craft Degrees *post* 1717. I have offered also a new and reasonable manner of regarding the once alleged influence of the Rosy Cross on the development of Speculative Freemasonry as known and practised among us.

It remains, moreover, that whether or not Robert Fludd had any connection with London Operative Masonry and exercised any influence, directly or indirectly, thereupon, it is to him that we owe what appears to be among the first formal intimations on an art of spiritual building apart from those of Scripture but based thereon.[1] I proceed now to consider another bare possibility, arising from the traditional and actual antiquity of Operative Masonry in the North of England. The question is whether we may look in that direction for early vestiges of Ritual belonging to the Figurative and Emblematic side, for vestiges and root-matter of the MASTER GRADE and the HOLY ROYAL ARCH.

[1] We must remember, however, the RATIONALE of Durandus, *ob.* 1296, which speaks of the faithful predestined to eternal life as stones in the walls of the Church, and between these walls there is a winding staircase, like that in the Temple of Solomon, but this goes up into heaven. Some stones are superposed upon the corner-stone, which is Christ: these and those in contiguity answer to the highest elections—as of apostles, confessors, martyrs and saintly doctors of the Church. There are also polished and squared stones and stones which are larger than others, all signifying greater sanctity and purity of life. I should expect that Fathers of the Church, like Gregory the Great and St Bernard, would give further symbolism on this subject, and were any at the pains of searching it would be found that emblematical and spiritual architecture, like all things else that matter, are in the Sanctuary of the Latin Church.

III

ANCIENT YORK MASONRY

As in the study of Symbolical Masonry at large we are brought up against a stone wall on the question of origin and can only speculate darkly and tentatively, as to that which lies beyond, so it proves also in the particular sense if we attempt an historical examination of the MASTER GRADE. It may embody to our thinking the root-matter and may offer a summary or reflection, at whatever distance, of a really great initiation. It seems indeed like a clouded synthesis of things which have gone before it in the wide world of the Ancient Mysteries, while there are some of us who know at first hand that it is an omen of things which came after, a few of which have been or are in evidence and some remain in the hiddenness for those who can find. Apart from the THIRD DEGREE that of ENTERED APPRENTICE seems little and FELLOW CRAFT seems less than little, as if they could not stand alone and yet are not sufficient to one another. They embody the kind of moralities, the conventional typology and figuration which it might be possible to connect with mentalities like those of Desaguliers and even Anderson, in the absence of any vestiges which came into their hands from the past. They are Lesser Mysteries indeed, but leading up to nothing and suggesting nothing beyond them. On the other hand, the MASTER GRADE belongs to another and wider world of symbolism, as if it were a shadow of something which " once in time and somewhere in the world " had its part among Greater Mysteries. We shall look beyond its scope if it be said with a brilliant French writer

of the nineteenth century : " I also believe in the resurrection of Hiram " ; but there is at least a sense in which the Master Builder is raised in the person of every Candidate, and every Candidate, by the fact of that raising, becomes a Master Mason.

There are clouds indeed about the Sanctuary of the mystical pageant, but within and behind them there is a light of great intimations, at least for those who have taken the secret life of the Mysteries into their awakened hearts, and it comes about for this reason that they suffer the preliminary experiences which lead up to the central event of the whole Craft system. This event is the raw material, so to speak, of a great symbol in Ritual, and many instances of the past stand about it, with messages of things behind for those who can hear them. It is for this reason also that one is asking continually of oneself and of others : Whence comes this THIRD DEGREE, with all its omens of derived greatness—" like a straight staff bent in a pool "—its gaps and contradictions, above all its inexplicable contrast between a given event in the Legend and the chief event in the Lodge ? In the sense of that contrast we know the kind of raising which befell the Master Builder and all that is laid up for the Candidate, that he may be restored to a fellowship of emblematic toil, the company of a mystical quest, in the common achievement of his and their reward. Whence come these strange suggestions ?

Looking back upon the past of our initiation, we remember at the time of our making that Masonry came before us as a thing more ancient than, *e.g.*, the Golden Fleece, not to speak of its enthronement above all other Orders in honour. The validity of such claim on the ages receding behind is part of that which the Craft guarantees to us, in consideration of various guarantees certified on our own part and embodied in the Pledge of an Apprentice. In virtue of what facts and in view of what evidence is such a claim advanced ? If the appeal is to Initiation in history *à travers les temps et les peuples*, it is certain that we carry no titles of descent therefrom. But if

it is to Operative Masonry, its trade secrets and its precautions for keeping out the cowan and intruder who did not belong to the Guild, it seems obvious that these things are not of our living concern, while some of us are disposed to think that Emblematic Freemasonry has almost surrendered its title. They are otherwise honourable enough—very sacred too, as we have seen—and historically are of interest within their own measures; the hallows of mediæval English life are about them, and they are admittedly older than the Order of the Golden Fleece, which belongs to the early fifteenth century.[1] But again the titles of our Emblematic Freemasonry do not lie in that direction, as we have moved to another ground. Their part is not our part, who are seeking the records, if any, of a Figurative Mystery, vestured in building symbolism, dealing with death and resurrection and recalling therefore the great Osirian Myth, at however far a distance. We remember this and the other speaking connotations, when our eyes are lifted to that bright and Morning Star, whose rising brings peace and salvation.[2] We remember, it may be, the Sign of Osiris slain, the Sign of the Mourning of Isis, the Sign of Typhon and Apophis, and the Sign of Osiris risen. We remember the rending of Iacchos and his symbolical restoration, when the sun turns in the springtide and seeds and blooms come forth. We remember greater things, *legenda aurea et verissima* of the Great Master of all, concerning Whom it is said: *passus et sepultus est*; but thereafter: *tertia die resurrexit*.

It is not all the same to a past like these that our thoughts are turned in research, as if we expected in our fondness that

[1] It was founded on January 10, 1429, at Bruges by Philip III, Duke of Burgundy, to commemorate his marriage with Isabella, daughter of John, King of Portugal. The suggested attributions are to the Argonautic Quest of the Golden Fleece and to the wool-trade in the Low Countries. The words *Je l'ay empris* would apply to the first and the general motto, *Pretium laborum non vile* to the second.

[2] Compare the APOCALYPSE, ii, 22: "And I will give him the Morning Star"; also *Ibid.*, xxii, 16: "I am . . . the bright and Morning Star."

Memphis, Eleusis and Thrace transmitted through hidden channels to our modern figuration of morality, "veiled in allegory and illustrated by symbols." We are seeking rather in our modesty for some root-matter or traces of the Hiramic Myth and its personal application in the THIRD DEGREE prior to 1717 and the foundation of the London GRAND LODGE. I have been looking on my own part through all my life of letters, as I have sought for the Rosy Cross behind the Reformation of Luther. But we are up against the stone wall of which I have spoken and have found no open door into realms of possible knowledge which in our hypothesis may lie beyond. The position is therefore this: (1) That a GRAND LODGE was founded in London in the year 1717 by the combination of four so-called old Lodges which had not consulted others in the immediate neighbourhood, and much less any that were scattered over the Kingdom;[1] (2) That it neither could nor did claim at the beginning anything but local jurisdiction—over the City and immediate places on the South of the Thames; (3) That the original claim was extended gradually, amidst seeming dissatisfaction on the part of those who had not been consulted and who disliked interference, innovation and the idea of self-constituted headship; (4) That the new GRAND LODGE had little in the way of old records and was in search of these; (5) That there is a story at its value of Lodges which burned documents, to prevent them falling into

[1] The researches of Masonic historians have furnished full information as to the history of the Four Lodges after 1717, but we know practically nothing concerning them prior to that event. No. 1, which met at the Goose and Gridiron, was constituted in 1691, according to an ENGRAVED LIST of 1729, and No. 2, meeting at the Crown, Parker's Lane, came into being in 1712. No. 3, of the Apple Tree Tavern, is of unknown date, and, according to Gould—ii, 342—it is "impossible to say whether it was established earlier or later than No. 2." As regards No. 4 we are in much the same position, whence it follows that so far as evidence goes the so-called Four Old Lodges cannot be traced prior to 1691, while one of them was five years old in 1717. With the exception of No. 2, and then presumably because it happened to be extinct, these are the Lodges which Anderson termed of "immemorial constitution" in 1738.

undesired hands, and that this is suggestive in view of the feeling mentioned;[1] (6) That the kind of Masonry which GRAND LODGE was supposed to "cement" and set in order, *tempus* 1717, was "but one Degree of Initiation," according to the German historian Findel; (7) That in the opinion of G. W. Speth two Degrees had existed centuries before that date, one of them being "purely formal and matter of fact," but the second "mystic and speculative," the two in their combination embodying all "esoteric knowledge of the present time"; (8) That the evidence for this view is wanting;[2] (9) That it was held in a notably modified form by R. F. Gould, in whose opinion the terms Fellow Craft and Master were interchangeable and had reference to one and the same thing, being a SECOND DEGREE, but he did not suggest that it contained the present elements of the MASTER GRADE;[3] (10) That in 1897 W. J. Hughan recorded his inability to understand "how Brethren versed in Craft-lore can see any proof that more than one esoteric ceremony was known to and practised by our forefathers anterior to the GRAND LODGE era."[4] Elsewhere and much earlier he had spoken of the CRAFT RITE OF THREE DEGREES having been elaborated by the "Revivalists"—being those who took part in the drama

[1] The authority under all the circumstances seems to me above challenge, being that of the second BOOK OF CONSTITUTIONS, and the value depends on that which lies behind the simple matter of fact. Anderson describes the destruction as a work of over solicitous Brethren, making no commentary and suggesting no motive. As the record stands, it has no real title to inclusion, but there is probably much more in the reference than meets the eye in reading: it suggests the hostility and disdain of those Lodges which stood outside the curiously woven circle of the self-constituted Grand Obedience: they would take and they took the most effectual care of all that nothing of theirs should ever pass into its hands. See p. 10.

[2] It is quoted by Mr W. J. Chetwode Crawley in ARS QUATUOR CORONATORUM, vol. ix, p. 4.

[3] He seems to have held this view consistently throughout his career as a Masonic writer, his reasons also being laid out at full length. They are entitled to all respect, for Gould was at least a man of long, patient and exhaustive research, which notwithstanding I do not think that his theory on the particular subject has satisfied anyone.

[4] ARS QUATUOR CORONATORUM, vol. x, p. 127.

of 1717—and added that in all probability they drew from "the old Guild legends."[1] Our knowledge of CHARGES and so-called CONSTITUTIONS has increased since these words were written, but they have produced no evidence to justify such a suggestion.

There are some of us who have searched these records with reverent and anxious care and who are acquainted substantially with all that has been said concerning them. On my own part I remember Gould with affection for his open and unbiassed mind. I have gone over the REGIUS MS. line by line, with his script on the subject in my hands,[2] but have failed to discover the speculative and symbolical elements which he could trace therein or the mystic and esoteric knowledge of Speth's imagined SECOND DEGREE. I have said elsewhere that "there is no allegory and there is no symbolism,"[3] a statement which applies unreservedly to the whole century or more of similar documents. The fact of a Speculative Masonry prior to the first GRAND LODGE is paraded otherwise frequently; but it proves on examination to signify that non-Operative membership of Operative Lodges constitutes a speculative element.[4] Now, this is a reduction of the term to a mere shibboleth, and we are seeking for early traces of a "system of morality, veiled in allegory and illustrated by symbols." To suggest, however, that—"lock, stock and barrel"—Emblematic Freemasonry, in the sense that we attach to these words, is *post* 1717, is virtually to be set down as a traitor to the whole cause and its permanent vested interest. Where, notwithstanding, are the

[1] ORIGIN OF THE ENGLISH RITE, 1884.

[2] The reference is to a small pamphlet entitled an ESSAY ON THE EVOLUTION OF FREEMASONRY. It seems to have been issued privately and is now, I believe, very scarce.

[3] NEW ENCYCLOPÆDIA OF FREEMASONRY, vol. ii, p. 147.

[4] Even Gould speaks in an unusually positive mood and much too often of Symbolical Masonry in 1646, on the mere warrant that Ashmole, a non-Operative, was made in that year; in 1641, because of Moray's initiation; and in 1600 owing to that of John Boswell, laird of Auchinleck. See, among other places, Gould's ENGLISH FREEMASONRY BEFORE THE ERA OF GRAND LODGE, in ARS QUATUOR CORONATORUM, vol. i, pp. 67 *et seq.*

records of its existence previously? Only in casual intimations throughout the world's literature, only in the counsel—already cited—of the old Rosicrucian Order: "Be converted from dead into living philosophical stones." The balance of light available seems resident, for the rest, in affirmations. One has heard it stated dogmatically that there were three Degrees in Scotland prior to the London GRAND LODGE, and there are other analogous decrees, most of them formulated in terms which indicate that they are to be received and not questioned.[1]

If, however, it is true about Scotland in any sense whatever, my desire is to know whether the MASTER GRADE in that archaic period contained the Hiramic Myth, and there is no one to tell me. Can I do otherwise, under these circumstances, than fall back on a rational investigator like Hughan, who says that the earliest allusion in Scotland to the Degree of MASTER MASON is "to be found in the first volume of the Minutes of Canongate Kilwinning, No. 2, and is dated March 31, 1735,"[2] at which time there is no question that the system of THREE DEGREES was spreading far and wide, presumably from its centre and place of origin in London?

I say "presumably," awaiting with anxious heart the evidence of an earlier fount and source. I would give another ten years to research, if they are granted by the Great Architect of the

[1] Compare John Yarker: THE ARCANE SCHOOLS, p. 415. It is stated (1) that at "a York reception" the Candidate for the FIRST DEGREE "was invested with the Operative Mason's leather apron up to the neck" and was "shewn how to hew the Rough Ashlar"; (2) that in the SECOND DEGREE he was tested by the "Junior Warden, Senior Warden and Worshipful Master" in "the use of the plumb, level and square," that he had also "to test the columns of the Wardens" and to "prove the Perfect Ashlar with the square"; (3) that the THIRD DEGREE began as Fellow and ended as "Casual Master." This is Masonic history as it is written by Masons on vital questions belonging to the root-matter of the subject, without a word of reference to the source—if any—from which the tale is derived.

[2] See A.Q.C., I, 212, *s.v.* FREEMASONRY AND HERMETICISM, a review of Allan Mackenzie's HISTORY OF THE LODGE CANONGATE KILWINNING, No. 2, 1888.

Universe, could I find at the end of all that the root-matter came indeed from otherwhere.[1] But if not, then alternatively I am out to find any shadows and vestiges of the THIRD DEGREE in those alleged "old Guild legends" of which Hughan spoke, or anywhere else in the World of Rite and Myth. It is only in the last resource, and then unwillingly, that some of us can put up with London in the first quarter of the eighteenth century as the birthplace of an Emblematic Rite, though I understand well enough if something of antecedent material came into their hands their vocation was to commonise it. I have prayed in these respects to be delivered from the Goose and Gridiron, the Crown Alehouse and that other House Mystical which was called the Rummer and Grapes. Georgian taverns indeed, but they are not Houses of Call for those who dwell under the shadow of Mount Heredom or have stood in the crypt of York Minster.

There is something to be said of this crypt and things connected therewith, and this not only on account of various intimations which have created a disposition on the part of certain Masons in the South of England to turn for light in the direction of York,[2] its GRAND LODGE and the Old Lodge which preceded it. One is treading, however, upon dangerous ground, because it will be assumed immediately that this disposition signifies belief in the OLD YORK RITE, and it has been settled that this Rite is only the figment of a dream. Mr Thomas Bowman Whytehead, who is of precious memory

[1] A certain class of Masonic writers still claims an historical basis for the myth because of 1 KINGS vii, 14, concerning the "widow's son of the tribe of Naphtali," and 2 CHRONICLES ii, 13 *et seq.*, concerning the "cunning man, endued with understanding." Another forlorn hope is an occasional allusion to Hiram in the OLD CHARGES. It should not be necessary to say that the root-matter mentioned in the text above would be that of the myth proper, namely, the destruction of the alleged Master Builder.

[2] An attempt at ordered research was planned, for example, from within that new so-called Operative Masonry which was connected originally with the name of Clement E. Stretton; but the term reached was one of suspension only, owing to the death of Mr F. H. Buckmaster, who had been at work in several directions, as he told me on his own part. I believe that he left certain papers behind him and that they contain nothing of importance.

among Masons in Yorkshire, has said that "York Masonry is in the nature of an unknown quantity,"[1] while the verdict of Hughan as regards the alleged Rite generally is (1) that "there is no such Rite," and (2) that "what it was no one now knows," from which it would seem to follow that there might have been something in the past, so that it is not exactly "the baseless fabric of a vision," though it has left "no wrack behind."[2] But Whytehead says also, and more strongly, (1) that "so far as any actual proof is concerned, the existence of Speculative Masonry at York at a date prior to the close of the seventeenth century is a myth"; (2) that no records of "gatherings" at York are "so old as the one at Warrington—that is, 1646; (3) that there is no evidence for "anything in the nature of a Lodge of Speculative Masons" in York prior to 1693, but unfortunately even his citation under that date testifies only to the membership of non-Operative Masons, otherwise "well-known local *cognomenta*"; (4) that the extant York Minutes begin in 1712;[3] (5) that they are literally of the baldest kind, "bare facts of meetings and names of persons received," who are described as "sworn and admitted"; (6) that there are "no traces of anything like a Degree, as we should understand it."[4]

[1] See an important study of THE GRAND LODGE AT YORK in A.Q.C., I, pp. 110 *et seq.*

[2] One is disposed to speculate what kind of workings might have been discoverable at York in 1705, supposing it were possible to accept the statement with which I shall deal shortly in the text, namely, that there was a GRAND LODGE existing at that date, and perhaps earlier, in the ancient city.

[3] One of the Minute Books is missing, being that which started—according to one account—in 1704, but according to Gould the first entry was dated March 7, 1705–6. See THE HISTORY OF FREEMASONRY, vol. ii, p. 408, 1887. The same date is given by Whytehead and still earlier by Woodford in his ENCYCLOPÆDIA OF FREEMASONRY.

[4] See Whytehead's account of THE GRAND LODGE AT YORK, published in A.Q.C., vol. ii, pp. 110 *et seq.* There is no question that this is important testimony. It goes to prove that the procedure followed in York, "previously to the year 1693," is comparable to that which is found in some of the OLD CHARGES and did not exceed their measures. As regards 1693, it is thought that the fact of a body of non-Operative or Geomatic Masons is shewn by a manuscript so dated and purporting to be a copy of the ANCIENT CONSTITUTIONS.

These are the findings of Whytehead in 1888, but in 1899 he had revised his view in at least one respect and affirmed that the old York Lodge was " the most ancient Speculative Masonic Body in this country." The evidence does not emerge.[1]

Gould is in specific agreement as regards York workings, for he says that " before and after 1726, as the existing records shew, there was an extreme simplicity of ceremonial. . . . Candidates were merely ' sworn and admitted ' or ' admitted and sworn.' "[2] The statement, being almost indubitably founded on research at first hand in the records, seems to dispose once and for all of a counter-affirmation in a recent edition of Mackey's ENCYCLOPÆDIA,[3] according to which (1) the YORK RITE was the oldest of all the Rites " and consisted originally only of THREE DEGREES " ; (2) the Third " included a part which contained the True Word, disrupted from it by Dunckerley and never restored." It disposes also of a hypothesis hazarded in the same work but excluded otherwise by the citations just made, namely, that the YORK RITE was " that Rite which was most probably organised or modified at the Revival in 1717." There is not the least evidence that the men of the Revival at the specific date mentioned organised or modified anything in the way of Ritual. Whatsoever inventions or revisions took place belonged to a later period, to 1725 or thereabouts. It is

[1] T. B. Whytehead : RELICS OF THE GRAND LODGE AT YORK. See *Ibid.*, vol. xiii, pp. 93 *et seq.* He says, a little vaguely, that it " has remaining to its memory sufficient to prove " this.

[2] R. F. Gould : DEGREES OF PURE AND ANCIENT FREEMASONRY, *Ibid.*, vol. xvi.

[3] AN ENCYCLOPÆDIA OF FREEMASONRY. By Albert G. Mackey. New and Revised Edition. 2 vols., 1917. On the basis of my citations in the text it is affirmed further that had the GRAND LODGE of 1813 " abolished the ROYAL ARCH Degree which was then practised as an independent Order in England, and reincorporated its secrets in the Degree of Master Mason, the YORK RITE would have been revived." As it is, that " Rite in its purity does not now exist anywhere." Its nearest extant kin is Scottish St John's Masonry, " but the MASTER'S DEGREE of Scotland is not the MASTER'S DEGREE of the YORK RITE." See vol. ii, p. 871. One would think that the Rite in question lay open on the table of the man of imagination who created this myth.

suggested further that the alleged Rite—of York or London, as you please—" was carried in its purity into France in 1725 and into America at a later period." But the French and Americans superposed others upon it, the THIRD DEGREE being mutilated. Now it happens that all French Rituals have been so transformed that it is impossible to speculate as to how they stood originally, but it is entirely gratuitous to suggest a dismemberment either there or in America, more especially at a period which, according to the confused hypothesis, was long prior to the alleged disruption of Thomas Dunckerley, who was not made a Mason till 1754.[1]

Having parted with these confusions, a further word may be said—as a clearance of issues—on the alleged dissemination of a YORK RITE, about which I have mentioned already the decisions of Whytehead and Hughan. It is of common knowledge that the AMERICAN RITE, now so called, used to be denominated the YORK RITE and consists of nine Degrees, classified in an illogical order. It is admitted on all hands that there was no warrant for the title, and the only question is therefore how it arose. Mr W. J. Chetwode Crawley tells us—and there are other sources of information—that the Ancients came to be called York Masons,[2] apparently wheresoever they lived and worked. He says further that " English Brethren who adhered to the old standards were called York Masons in Ireland." [3] We learn also from James Vroom of New Brunswick that the expression " Ancient York Masons " is found in

[1] It should be understood that in so far as the ENCYCLOPÆDIA which still passes under the honoured name of Mackey contains any work of his pen it belongs too often to the part of dream, and its inclusion within the same covers containing occasional results of recent research makes a curious patchwork of the collection as a whole. It is sometimes " in the foremost files of time " and sometimes in the backwaters and byways of a remote period.

[2] See A.Q.C., vol. xvi, pp. 73 *et seq.*

[3] *Ibid.* The object was " to distinguish them from their more progressive brethren, the London and Westminster Masons, who formed the Regular GRAND LODGE." The questions under Crawley's consideration are (1) that the HOLY ROYAL ARCH " once formed part of the Craft work," and (2) that it was " the completion of the Master's Part."

early warrants, presumably Colonial, which were signed by Laurence Dermott as Grand Secretary of the Ancients. We know, moreover—and it is mentioned by Gould—that the AHIMAN REZON of 1756, under Dermott's editorship, was for the use of "Ancient York Masons in England." [1] It is under such auspices that the name passed on into British America, that is to say, Upper and Lower Canada and New England, where—according to Vroom—"nothing could be further from the thoughts of American Craftsmen than to profess submission to any real or supposed headship at York." [2]

They are said to have held "that the supreme authority in Masonry is a Lodge of Master Masons," and it is suggested somewhat unthinkably that in those places and at that time the York style and title represented "a spirit opposed to the centralisation of power"; but it is difficult to see what evidence exists for this view, while the doctrine under notice seems to strike at the validity and indeed the very existence of any Grand Obedience. It appears much more simple and an adequate explanation enough to suppose that those who held Charters which termed them Ancient York Masons should have adopted that description, and this is apparently what they did. The self-identification of the Ancients with York is another question, the less easy to account for in view of the fact that they came over or held from Ireland, as proved by Henry Sadler,[3] but more

[1] HISTORY OF FREEMASONRY, vol. ii, p. 455. Compare also Gould's CONCISE HISTORY, p. 344: "So there is really no doubt that the 'Ancients' wished to be regarded as 'York Masons,' though without an atom of justification for the claim." In his ILLUSTRATIONS OF MASONRY Preston suggests that "discontented" London Masons—*circa* 1738–1739—took "advantage of the breach between the GRAND LODGES of London and York" to assume "the character of York Masons" without authority—meaning presumably the authority of the York GRAND LODGE. *Ibid.*, p. 339.

[2] See A.Q.C., vol. xxiv, pp. 268 *et seq.*, *s.v.* ANCIENT YORK MASONRY IN BRITISH AMERICA.

[3] See MASONIC FACTS AND FICTIONS, described as "comprising a new theory of the origin of the Ancient GRAND LODGE," 1887. In Laurence Dermott's AHIMAN REZON the reference to "York Masons in England," *s.v.* REGULATIONS FOR CHARITY, is a reference to the London Ancients. The

especially if Woodford is right in affirming that York "was always opposed to the 'Athol Masons' of London, with whose GRAND LODGE, formed about 1753, it never associated."[1] For the present purpose I am content to regard the denomination, wheresoever and whenever it originated and developed in use, among Ancients and other bodies, as a reflection of the majesty of York in time-immemorial tradition.

About this at least there is no question, however the testimony varies on the subjects of Rites and Degrees. Has not Gould told us that York was regarded long as the earliest centre of the Building Art in England?[2] Whytehead considers it unquestionable that "tradition does frequently point" thereto as to "a great Masonic centre, from which Masonry spread" and to which Masons looked up. He says also: "That Masonry had an early existence in York is indisputable." In his view the antique tradition "gave a flavouring and colouring . . . to the subject throughout the world."[3] It is in this light that he accounts for the "delusions" about "the old York working" and explains the title of Ancient York Masons, assumed by the so-called Athols.[4] There are statements, moreover, of Woodford which appertain to this aspect of the subject: (1) That the Annual Assembly was "held by Masons in the City of York for centuries"; (2) That this is "acknowledged virtually by all MSS. from the fourteenth century"—which, however, is not the case; (3) That by a general agreement of legend and actual history "the home of the

claim has been characterised as "a pernicious fiction" by Hughan and others. It was omitted in the edition of 1778, possibly because there was no recognition on the part of York.

[1] KENNING'S MASONIC CYCLOPÆDIA, p. 651.

[2] There is a considerable collection of material for the York subject in the chaos of his large HISTORY. He speculates also on the existence of an ancestor of the Old York Lodge in the first half of the fourteenth century.

[3] Compare W. J. Hughan in A.Q.C., vol. xiii, *s.v.* THE YORK GRAND LODGE, pp. 4 *et seq.* "York is the Mecca of English Freemasonry, just as Kilwinning has long been for the Scottish Craft."

[4] A.Q.C., vol. ii, *s.v.* THE GRAND LODGE AT YORK, already cited.

Mason Craft" was York until modern times.[1] It was in virtue of such authority—and citing the Edwin Legend as acknowledged history—that on St John's Day in the winter, 1726, Dr Francis Drake, the future author of EBORACUM,[2] published in 1736, claimed for the York Assembly the title of GRAND LODGE OF ALL ENGLAND, that of GRAND LODGE simply having been arrogated apparently to itself on the corresponding Festival in the previous year.[3] There is no call to consider in this place what reliance, if any, can be placed on the written testimony of Jacob Bussy, York Grand Secretary in 1778, deposing for the benefit of Benjamin Bradley and William Preston that the GRAND LODGE at York anteceded the Lodge of London by twelve or more years.[4] His authority is a missing Minute Book, beginning in 1704 or 1705, and the question unhappily is likely to remain in suspension for ever and ever. In any case, we find Anderson placing on record in his second BOOK OF CONSTITUTIONS, 1738, the fact that York was under its own Grand Master. The last institution to challenge such a position at the period would have been the GRAND LODGE of 1717.

With the history of the GRAND LODGE at York I am not

[1] KENNING'S CYCLOPÆDIA, *s.v.* YORK GRAND LODGE.

[2] Francis Drake: EBORACUM: or, *The History and Antiquities of the City of York*, from its original to the present time. London, 1736.

[3] See OLD RULES OF THE GRAND LODGE AT YORK, 1725, printed in Hughan's MASONIC SKETCHES AND REPRINTS, 1871–79, pp. 44, 45. Drake was Junior Grand Warden at the date in question, and his speech was printed in 1727 and several times thereafter. "We can boast," he says, "that the first GRAND LODGE ever held in England was held in this City, when Edwin the first Christian King of the Northumbrians, about the 600th year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London. But as nought of that kind ought to be amongst so amicable a Fraternity we are content they enjoy the Title of GRAND LODGE, but the TOTIUS ANGLIÆ we claim as our undoubted right."

[4] It must be said that the account is (1) explicit, (2) circumstantial and (3) conveys an impression of its sincerity; but in the absence of the all-important Minute Book one can only reserve judgment. My suggestion however is that, for reasons which satisfied the writer, it is possible that as from 1705 to 1706 the words Grand Master and GRAND LODGE were substituted for those of President and Lodge in the lost Minute Book; but this also is submitted tentatively.

concerned here; we know that there is a long gap in its records, as from 1730, though Whytehead speaks of "very strong evidence that meetings were still held" for something like fifteen years after that date.[1] Whether it fell asleep about 1745 I suppose that no one can say certainly; but Dr Francis Drake was alive and destined to come again into evidence when he "reconstructed" the GRAND LODGE in 1761 and became its Grand Master.[2] In 1767 the revived Body sent a manifesto to the London GRAND LODGE, laying claim to a "time-immemorial existence as a GRAND LODGE,"[3] acknowledging no superior and "asserting their ancient rights," without detriment to those of London. The authority is again Whytehead,[4] who in his later study of the subject cites a BRIEF ACCOUNT of the York GRAND LODGE, under date of November 2, 1779, and in this it is affirmed that the Four London Lodges of 1717 originated from the Ancient York Masons and regarded the fact as their peculiar honour. Whatever we may think of the claim, not excepting its sincerity,[5] there is interest in the fact that it was made, because it indicates that York at the period

[1] So also Gould, who suggests that it may have remained in activity till *circa* 1750. Moreover, Fifield Dassigny, writing in 1744, alludes to an Assembly of Master Masons under the title of ROYAL ARCH Masons in York.—SERIOUS AND IMPARTIAL ENQUIRY INTO THE CAUSE OF THE PRESENT DECAY OF FREEMASONRY IN THE KINGDOM OF IRELAND.

[2] The reconstruction took place on March 17 of the year in question, Drake being supported by five other survivors of the old GRAND LODGE and a number of visiting Brethren.

[3] Thus supporting the testimony of Jacob Bussy.

[4] A.Q.C., ii, *s.v.* THE GRAND LODGE AT YORK, and *Ibid.*, xiii, *s.v.* RELICS OF THE GRAND LODGE AT YORK, both already cited. In the first of these articles Whytehead states (1) that "not a trace of evidence can be found either in Masonic or contemporary profane records of any of the events described," meaning events referable to the time-immemorial existence of a GRAND LODGE at York; (2) that "it was not, in reality, until 1761, so far as we know, that the GRAND LODGE of all England . . . assumed the position of a MOTHER LODGE and issued authorities for dependent bodies."

[5] It is comparable to the claim that the York Lodge arrogated to itself the title of Grand prior to 1725. The issue of Drake's thesis is that it was Grand *ipso facto* in the tenth century because Prince Edwin presided over one of its Meetings, according to legend.

held itself to be the source and centre of all English Masonry,[1] however the Art and Craft may have originated in Scotland and Ireland.

Under the auspices of Drake, whose EBORACUM, then of many years back, has been said to indicate acquaintance with the activities of London Masonry,[2] it is, I believe, understood that York was working Degrees, whether or not—as Crawley says of the Ancients—they did not suffer the "completion of the Master's part to fall into disuse," but "retained the conclusion of the legend." We know that according to this zealous student the ROYAL ARCH of the Ancients "differed in origin, lessons and legend from that of the Moderns,"[3] meaning no doubt that it corresponded less or more to the present Irish working. But ROYAL ARCH history in York is very obscure and indeed non-existent prior to the reconstruction of the GRAND LODGE in 1761.[4] In that year, and therefore under Drake obviously, a GRAND CHAPTER is held to have been organised, and its records, which do not begin till 1762, continue for some eighteen years. It was not apparently till 1780 that the ORDER OF KNIGHTS TEMPLAR was recognised by the York Obedience as constituting a FIFTH DEGREE in Freemasonry. Finally Mr F. G. Harmer has told us that the MARK DEGREE "was evidently practised under an old CONSTITUTION derived from the GRAND LODGE of York" by the Old York Lodge at Bradford.[5]

[1] As illustrated by its GRAND LODGE title.

[2] Of such indications it must be said that I have failed to find the evidence, looking through the great folio. By possibility I may of course have missed it, though I have made more than one search, and it has not been confined to the index, *s.v.* "London." One would have expected rather to find allusions to the Old York Lodge, but it does not seem to be mentioned. After all, the activities and concern of Drake may have been not unlike those of the Lodge itself *circa* 1736.

[3] ARS QUATUOR CORONATORUM, vol. xvi, pp. 73 *et seq.*

[4] Compare, however, Dassigny, who speaks—as we have found—of an Assembly in York of ROYAL ARCH Masons, from which city the Degree was taken to Ireland. In this case the ARCH at York would antecede 1743.—SERIOUS AND IMPARTIAL ENQUIRY, 1744.

[5] THE MARK DEGREE AND MASONS' MARKS, *with Special Reference to the Province of West Yorkshire*, 1919, p. 22. This unpretentious monograph

Here is the open history, but is there anything that lies behind? The York tradition antecedes the York records, as we have seen; and I have registered on my own part a tentative notion that once in time there may have been roots of many things in that old city of Masonic Art and Craft, and

deserves reading by those who are concerned with York Masonry. There is also in my collection a typed copy of a paper read before the Old York Time-Immemorial Lodge at Bradford on November 28, 1911, by Mr. C. J. Schott, giving account of this Lodge, its tradition and of the Mark Lodge which was held within its bosom. The CONSTITUTION mentioned in the text is the HOPE MS., referred to the seventeenth century: it was printed by Hughan in OLD MASONIC MANUSCRIPTS and by Watson in WEST YORKSHIRE REPRINTS. The Time-Immemorial Lodge is otherwise the Lodge of Hope, No. 302, and was constituted under a Warrant dated March 23, 1794, by the Provincial Grand Master of York, by "authority of his Royal Highness George Augustus Frederic, Prince of Wales, afterwards George IV." It is to be observed that this was under the Grand Obedience of the Moderns, and that at the date in question the GRAND LODGE of all England at York—revived, as we have seen, by Dr Francis Drake—had reached its last end. On the authority of a member whose name appears as Secretary in the Minutes of the second Meeting, it is believed that the Lodge of Hope was in the habit from its beginning of conferring the MARK DEGREE. It is on record also (1) that at the Union in 1813 the same Brother was appointed to represent the Lodge; (2) that in this capacity he attended the historical Meeting; (3) that he attended also the Lodge of Reconciliation "to ascertain the position of the Hope Lodge with regard to the MARK DEGREE" and reported on his return (4) "that, by authority of the Grand Master and the arrangements then come to, the Lodge of Hope was entitled to continue to confer the Mark under the authority of the Old York MS. CONSTITUTION, which has been uninterruptedly done until the Mark Lodge enrolled under the Banner of the GRAND LODGE OF MARK MASTER MASONS in 1872." The licence arose presumably from a free interpretation of a certain addendum to the Clause on "pure and ancient Freemasonry" in the Constitutions of the Union. This Clause will be a subject of future reference. I have also the "Ritual of the Old York Mark Lodge" as it was worked "prior to its enrolment under the Banner" of the GRAND MARK LODGE. It is an exceedingly curious relic of the past. The only points of resemblance to anything which passes now under the name of MARK MASONRY are (1) a casual reference in the historical part, (2) a clause in the Pledge, and (3) a single allusion in the CHARGE; but this is a complete anachronism in view of the procedure at large. The MARK DEGREE is thought to have been worked in the Lodge of Hope either at the end of any Craft business or prior to the CLOSING in the SECOND DEGREE. The last question before us is how it came about that its possession of the HOPE MS. was held to warrant the Hope Lodge to confer the MARK DEGREE. This is insoluble, as readers may see for themselves by consulting the text in Hughan's edition of THE HOPE, WAISTELL AND PROBITY MSS., 1892.

that from these have developed others which are still extant among us, we knowing not whence they come. In his preface to Hughan's ORIGIN,[1] the question is raised by Whytehead whether it may not be possible that the ARCH had its beginning far back at York, "amongst a superior class of Operatives," and was only "revived" afterwards "as a Speculative Order."[2] I have wondered whether we should turn in this direction, if not exactly from this standpoint, seeking vestiges of the Hiramic Myth prior to 1717. According to John Yarker there was an old Master's Ceremony at York, which contained much that is now omitted, and "had many points of resemblance to the Ancient Mysteries."[3] His other affirmations are (1) that the names of the criminals are given—referring to the Hiramic Myth—but we meet with their variants in many places;[4] (2) that after the death of Hiram the Superintendent Adoniram succeeds him and is Ruler of Perfect Masters; (3) that the Father of Craftsmen is lamented for twice seven days; (4) that the Fraternity is gladdened thereafter by a

[1] ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, *especially in Relation to the Royal Arch Degree*, 1884.

[2] It is this precisely which one is anxious to remove from the region of tentative hypothesis to that of certitude, and it is here also that we fail, for, so far, there is no vestige of evidence. It must be added that Whytehead's speculation seems antecedently improbable, as expressed, if at least there is any truth in the contention that the Master's part was once "complete," meaning—as it can mean only—that the quest was finished and the Word recovered or found within the measures of the THIRD DEGREE. We are not concerned with the ARCH *per se* as a thing in separation, not as a Fourth Degree in Freemasonry, but as the Master Mason's completed.

[3] THE ARCANE SCHOOLS, p. 415.

[4] In an early codex of the French Grade called INTENDANT OF BUILDINGS it is said that Abiram was the name of him who slew the Master Builder and that it means assassin or murderer, as if there were only one according to the Hiramic Myth. The reference is presumably to him who completed the crime. There is, however, the Grade of PERFECT SCOTTISH MASTER, as it appears in a manuscript Ritual of *circa* 1775–80, and according to this the three criminals were Giblim, Giblas and Giblum, the first of which names, according to ÉCOSSAIS TRINITAIRE, signifies Excellent Master. In the Masonic History attached to the Grade the alternative names are Miphiboseth, Cebal and Abiram, which may be compared with Cebal, Uterfate and Labaneck in an old version of ELECT OF FIFTEEN.

" reappearance " in the person of Adoniram, described as Prince of the People ; (5) that the York Ceremony was a good representation of the APHANISM and EURESIS of the Mysteries.[1]

It is to be observed that there is a very clear issue embodied in this specific summary of a Ritual and its content. It offers no correspondence with any known Craft codex or with any Degree that is extant in High Grade Masonry, save only in the succession of Adonhiram. I have a wide acquaintance with these, both in manuscript and printed form : in particular it recalls nothing that I have met with in so-called Adonhiramite Masonry, or in any of the rather numerous versions of PERFECT MASTER.[2] It is manifestly possible that something may have escaped me, and if this be so it should not be beyond discovery by other searchers of records. In the alternative case it calls to be determined how we are to regard

[1] The alleged analogy is false unless Adoniram is Hiram risen, which is certainly not the case anywhere in English Masonry. In French MAÇONNERIE ADONHIRAMITE the Master Builder is Adoniram and not Hiram, and his resurrection or return does not take place in the symbolism.

[2] The succession in question belongs to English Masonry, under circumstances which cannot be specified, but nothing whatever attaches to it in the world of symbolism. We may compare an exceedingly scarce and possibly unique version in manuscript of the French Grade of GRAND ARCHITECT, according to which the erection of a third floor or storey for the completion of Solomon's Temple was reserved to the successor of the Master Builder, who emerges in the person of the Candidate and is ready to put his hand to the work, not in accordance with plans prepared by himself, as in the version of the EARLY GRAND SCOTTISH RITE, which has forgotten the memorials of Holy Scripture, but following those which were provided from the beginning by the Grand Architect of the Universe to His servant David. It may be noted at this point that the Craft Traditional History makes a corresponding blunder to that of the old Ayrshire obedience. In any case the Candidate passes through experiences in the course of which he is held symbolically to have erected the third floor, becoming in this manner the Hiramic heir, and after the passing of the original Master Builder has been commemorated in solemn form it is proclaimed that Hiram is indeed dead but Moabon, his successor, is alive—that is to say, the Candidate, who is constituted thereby the Grand Architect of the Temple and Tabernacle. It is regrettable that Albert Pike seems to have been unacquainted with this recension of the Ritual when he was at work upon the Twelfth Degree of the Scottish Rite, though it does not seem to have belonged to the Rite of Perfection. My own authority is COLLECTION MAÇONNIQUE, in MS., 12 vols., 8vo, vol. ii, pp. 169–228.

the account. There is no question whatever that Yarker was a man of confused mind, who confused too often and often stultified his readers; that he had many "bees in his bonnet," as the trite saying goes; and that he left criticism continually in the lurch for want of references by which his statements could be checked. But I should not entertain a suggestion that he was capable of forging materials to serve his purpose. On the contrary I infer that there was some written document before him when he described this "Master Ceremony," whether its York attribution is to be taken seriously or not. That was possibly a matter of inference, and Yarker's inferences are part of the case against him. The first question therefore is what has become of the manuscript on which he worked, while a second is whether there is another copy anywhere available to research. I put forward a plea for the settlement of this problem among the scattered records of Yorkshire, and in its hidden places.

There is also another question, of which my last words remind me. It may be opened by recalling Hughan's reference [1] to a Meeting of the York Chapter on May 27, 1778, in "the ancient Lodge, now a sacred recess within the Cathedral Church at York." [2] This is drawn from an old memorial to which we shall see that there is a story attached, and he thought —I believe—that it accounted for many rumours about Masonic Meetings in the crypt. But there is a much more direct testimony available on this subject, though it lies buried in a great inchoate mass of erudition belonging to the first half of the nineteenth century.

Prior to the year 1836 Godfrey Higgins of Skellow Grange,

[1] See ORIGIN OF THE ENGLISH RITE, 1884, p. 67. The words are quoted from a Minute Book of the York GRAND CHAPTER, the particular entry being dated from York Cathedral as in the text above, namely, May 27, 1778. Hughan cites also the statement of Godfrey Higgins.

[2] I am assuming that the "sacred recess" can only signify the crypt, dubiously described in a sentence which is otherwise inexact, for the Lodge is not synonymous with the place in which it meets: the Chapter is distinct likewise from the House in which it is held.

Doncaster, was made a Mason. He had devoted many years to research, the results of which are collected into THE CELTIC DRUIDS [1] and a monumental treatise entitled ANACALYPSIS, understood as an inquiry into the origin of languages, nations and religions.[2] They are valuable at the present day simply for their materials, which are not only exceedingly rich and strange but are accompanied by hosts of references, so that most statements can be checked. I mention this point to shew that Higgins was a sincere and zealous worker. He was out for the truth as he understood it, and though his speculations were wild I am very certain that he was to be trusted on a matter of fact within his knowledge, but more especially on his personal doings. He was of Doncaster, as I have said, and it happens that his studies made York of great importance,[3] especially on Culdee questions, so it came about that he also in due course found it of great age in Masonry. He regarded the London GRAND LODGE as having no colourable pretensions in comparison with York and Scotland.[4] The Sanctuary at York was the oldest of all Lodges,[5] so far as could be traced, and its Meetings took place in the crypt, under the great cathedral,[6] meaning those of the GRAND LODGE.[7] "The circular Chapter House did very well for ordinary business, but the secret mysteries were held" below the ground.[8] He affirms that he can prove this from a manuscript then in his possession. "I searched," he says, "the Masonic

[1] Godfrey Higgins: THE CELTIC DRUIDS: *An attempt to shew that the Druids were Priests of Oriental Colonies, who emigrated from India and . . . were the Builders of Stonehenge*, 1829.

[2] ANACALYPSIS: *An attempt to draw aside the Veil of the Saitic Isis*, etc. 2 vols., 1836.

[3] He affirms a connection between [York] Culdees and Templars—i, 701—no doubt sufficiently proved for him by the fact of the York GRAND LODGE acknowledging the TEMPLAR RITE; identifies Culdees and Masons—i, 718—and so forth.

[4] *Loc. cit.*, i, 817. It was merely "a modern offset."

[5] *Ibid.*, p. 717.

[6] *Ibid.*, p. 718. This is reaffirmed later, on the authority of a document which he had seen in the office of the London GRAND LODGE—i, 769.

[7] *Ibid.*, also p. 723.

[8] *Ibid.*, p. 718.

records in London, and I found a document which upon the face of it seemed to shew that . . . the GRAND LODGE of all England had been held under the Cathedral in the crypt at York.[1] In consequence of this I went to York and applied" —he does not say, unfortunately, at what date—"to the only survivor of the Lodge, who shewed me, from the documents which he possessed, that the Druidical [*sic*] Lodge, or Chapter of ROYAL ARCH MASONS, or Templar Encampment,[2] all of which it calls itself"—meaning of course that the three bodies in question met in the same place—"was held for the last time in the crypt on Sunday, May 27, 1778." He adds: "At that time the Chapter was evidently on the decline, and it is since dead."[3] The last statement that calls to be quoted is this: "The documents from which I have extracted the above information respecting the York Masons were given to me by —— Blanchard, Esq.,[4] and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness the Duke of Sussex."

It will be observed that in this manner the temporary loss of certain York MSS. is explained by a faithful witness, who

[1] The title and all further particulars of this important document are wanting, unfortunately, in the text of Godfrey Higgins.

[2] When a "Fifth Degree" was added to the Ritual scheme it follows that the York GRAND LODGE accepted not only the Word in Christ as the last message of Masonry but took over the Templar claim and all connoted thereby. This is the implied position of the GREAT PRIORY of England and Wales, which makes the ROYAL ARCH a qualification for its MILITARY AND RELIGIOUS ORDER, as if a Fifth Masonic Degree.

[3] The reference applies obviously to Drake's GRAND LODGE of all England, which petered out gradually after his own death in 1771. The end came, according to Whytehead, about 1792.

[4] Presumably the proprietor of THE YORK CHRONICLE mentioned by William Hargrove in his HISTORY AND DESCRIPTION OF THE ANCIENT CITY OF YORK, 1818, ii, 478, 479. Blanchard was Grand Secretary of the GRAND LODGE of all England, and Hargrove states that "all the books and papers" belonging thereto, after its presumed decease, remained in Blanchard's hands. I am indebted to Gould—HISTORY, ii, 421—for this reference and the opportunity to verify it, as well as the statement of Higgins, whose visit to York may have been many years prior to the publication of ANACALYPSIS.

dealt with them as might be expected from a Mason, while as regards the Grand Master it is to be said that on his part he delivered them to the UNITED GRAND LODGE, by which they were returned on request to their original and lawful custodians.[1] May it come about that the lost Minute Book will be restored also to its home.

For the rest, I would dissuade readers from supposing that it is my intention to overestimate the testimony of Godfrey Higgins. I should scarcely have quoted him *verbatim* at certain points with such a purpose in view. He was of singular inexperience as a Mason, and at a period when it had in no sense emerged from the world of fables his office was to cloud its issues. Moreover, we have seen that he lumped together the Craft and High Degrees as if their titles were synonyms for one and the same thing. He regarded the York GRAND LODGE as a relic of Culdee Mysteries and the latter as a thinly transformed Druidism.[2] It is unfortunate; but the origin of languages, nations and religions was a *chaos embrouillé* at the beginning of the nineteenth century and opened pitfalls everywhere beneath the feet of unwary investigators. The fact which remains and has no part in the main thesis and in the dreams which look like nightmare is that he met and talked with the sole surviving member of a Masonic Body—GRAND LODGE, CHAPTER, CONCLAVE, whatever it should be called—which met in the crypt of York Cathedral and was something

[1] In A.Q.C., xiii, *s.v.* THE YORK GRAND LODGE, already cited, Hughan mentions Higgins and his mistaken zeal. He records his discovery of two valuable volumes containing "York records and old manuscripts," which he was the means of returning from Freemasons' Hall to their proper place of custody. These are evidently the "documents" which were "transferred" by Higgins to the Duke of Sussex.

[2] It is questionable whether at the present day anyone is likely to investigate Culdee Mysteries for possible light on Emblematic or any other Masonry, but there is an account of the general Culdee subject in Gould's large HISTORY, i, 46–56, and it cites Godfrey Higgins among numerous other sources. As it does not appear from his materials that anyone but the author of ANACALYPSIS has ever affirmed that the Culdees were Masons, it is difficult to understand why an account of them should have been included by Gould in a History of the Order.

apart from those ordinary gatherings which are said to have assembled in the Chapter House. I offer no opinion on the nature of the affirmed distinction, whether it was something less or more than quarterly or other communications of a GRAND LODGE of all England. It may be that some of those who are lovers of Masonry, and those among them in particular who would find, if possible, a way of escape from referring the root as well as development of their Emblematic Order to London of the early Georges, will "try one journey more," hoping to discover that the House of many Hallows which is Masonic York has not so far yielded up all its secrets. Its place meanwhile in Emblematic Masonry is scarcely less speculative than is the old London ACCEPTION.[1]

I do not know that this is a day of discovery in a wider sense than a thousand days of old, so far as records of the past are concerned, but there is at least no end to the unveiling of things: the open eye and the eager heart are not without their rewards. Here then is the last message of this study. It follows that I have indicated only a possibility of things to come on the basis of a hypothesis that research and even accident may give up something so far hardly dreamed of in unexplored places of Yorkshire Masonry. If all that we hold as precious in the MASTER GRADE and the ROYAL ARCH did not originate in the most unlikely minds of all, it may be lying *perdu*, and this will have been no unprofitable contemplation if it should awaken the spirit of quest in that direction and the quest should not be barren of desired result.

However this may be, and whether or not the invitation here embodied is destined to produce nothing for want of further

[1] It is obvious that the kind of quest which has been followed in this study might be transferred to Ireland, where it is suggested by Dr W. J. Chetwode Crawley that the type of Ritual adopted *post* 1717 by the London GRAND LODGE was practised by Irish Masons before that date. But as one of the evidences is the initiation of Elizabeth St Leger, the date of which is utterly uncertain—like that of her birth, marriage and death—I have foreborne to enter the morasses of this speculation, especially as there is little doubt in respect of its end.

materials, I ask to be written down as one who loves York because of York Masonry, its great omen and enchantment. I have loved it from the beginning, as I have loved Mother Kilwinning and its fabled Mountain. They stand as witnesses and portents, as pillars of a porch which opens on the world of Instituted Mysteries. I look beyond York and Kilwinning to a Craft uplifted into the highest significance of its symbols, to the pregnant messages of the High Degrees, in which Hiram Abiff rises as another and Greater Master. It is in this sense, and in the words of the French writer already quoted, that "I also believe in the Resurrection of Hiram."

The next study might well be concerned with the possibilities which loom in the wide realm of the Scottish Operative Craft; but if I spoke of Masonic legends in that world of the imagined, world of myth and fable, I might need a volume and yet should reach therein no firmer ground. For the quest of Figurative Masonry in Mary's Chapel, Mother Kilwinning, Scone and Perth, Argyle and the Isles, prior to the eighteenth century, is like a quest for the Mountain of Initiation which is Heredom or for a Sanctuary of the TEMPLAR RITE in the hiddenness of I-colm-kill. So therefore here and now we have finished with speculations on matters of mere possibility: the origins of Freemasonry in its emblematic aspects, of the Hiramic Myth and kindred problems, are left, as they must be, open, or at the same loose end as the Traditional History of the THIRD DEGREE. It is obvious that whatever may be expressed concerning them can be couched only in the conditional mood, unless it be that thesis, which in the absence of all evidence to the contrary, places them on the hither side of 1717. I pass to the deeper issues belonging to things as they are.

IV

THE MYSTICAL QUEST IN FREEMASONRY

WHATEVER clouds of uncertainty encompass the origin of Craft Masonry, understood as a symbolical morality and not as an Operative Art, there is one thing at least which emerges clearly in the MASTER GRADE as we have it, and this is the Emblematic Quest in Freemasonry; but I have termed it Mystical in the title because of the high connotations which belong to the search, howsoever pursued, of a Lost or Hidden Word. Greece is behind it, with all her Logos philosophy of Plato and the galaxy of Platonic Successors—a great analogical world of thought and dream. The Secret Tradition of Israel is rich in intimations concerning one of its aspects, looking towards a time to come when the Sons of its Doctrine should enter into that spacious day, the day of Messias and day of the King to come, at the end of all the exiles, concerning which it is said that God and His Name shall be one [1] and that the souls of the chosen shall dwell henceforward in the uppermost region of their being—which belongs to the World of the Supernals, otherwise the World of Deity, and never leaves the Supernals.[2] Hereof is the attainment of the Word, and life is the quest thereof.

[1] The metaphysical basis of this symbolism being a doctrine of identity between Thought and the Word, as taught in the Secret Tradition. In its primary sense the dogma is concerned only with Eternal Thought and its expression in the Eternal Word; but that which is below is in correspondence with that which is above, whence there is unity also between the thought and word of man, because of the truth of God.

[2] The reference is to the eternal archetype of the spirit of man in the Eternal Mind, as unfolded in the Kabalistic work entitled SEPHER HA ZOHAR.

We have all heard and most of us know at first hand of a Mystical Lecture which fills an important place in Masonic Ritual, but the term Mystical Quest is likely to be obscure in its meaning,[1] and it is possible that the alternative word Emblematic, in such a connection, would darken further rather than elucidate. It is as if one chose a strange language to convey instructions, or as if these themselves were vague. It will be my hope, however, to avoid the charge of obscurity, at least in the use of words, because these STUDIES are addressed primarily to Masons, who would know better and further concerning their Hidden House of Initiation and that which it contains; but I have no warrant to assume that they have passed through a metaphysical curriculum or have done more than enter the precincts of the World of Symbolism. The Mystical Quest in Freemasonry signifies a search after things which are secret in the sense of being hidden but not—*ex hypothesi* at least—undiscoverable by the human mind, though they are also Things Divine, as shewn by my reference to an important section of the ROYAL ARCH, which is a body of Theosophical Doctrine expressed in brief but offering a wide vista through ways of Divine Life for those who have open ears and eyes to see within.[2]

[1] It may seem perilous to postulate the precise sense in which the qualification of mystical was first used to describe and therefore illustrate the particular ROYAL ARCH Lecture: it can be said, however, that one of the intentions was to distinguish it not only from matters historical but from those of a symbolical nature, while it must be inferred in the logic of the subject that the second sense exhibited the discourse as an investigation of the Mystery of God.

[2] Having established this point of departure there must be added one of distinction in case anyone outside myself should be acquainted by report with a Masonic Rite denominated THE MYSTIC GRADES, divided into Three Classes, or Apprentice, Companion and Master. They are of French origin, and it seems likely that I am the only person in England who has seen and read the Rituals during this or the preceding century. They are exceedingly curious but are not mystical in the sense of my text above. The First Degree includes the invocation of angels referred to the four quarters of heaven and is to this extent magical, though in a Prayer at Opening the Grand and Supreme Architect is implored so to aid the Brotherhood that they may erect a Temple in their hearts which shall be

We shall find that the ROYAL ARCH occupies a position of notable distinction from that of CRAFT MASONRY, and of this indeed there is an illustration in the title ascribed to the Order, being the claim implied by the use of the term HOLY as its peculiar character or seal, whereas the Craft is a Morality in

as agreeable in His sight as was that which Solomon built of old in Jerusalem. The thesis affirms otherwise that every man has four tutelary angels apart from whom he can succeed in nothing that he does. It is said further that such ministering spirits accompanied Christ in the time of His passion. Masonry is defined as the knowledge of those covenants which God has made with man, as communicated to Enoch and Moses, sealed with the True Name of God. In the Second Degree it is said that when Solomon undertook to build the Temple of Zion the Almighty sent for his assistance a Superior Power by the mediation of Hiram, King of Tyre ; that the wise King was made acquainted, moreover, with the art of purifying metals in order that he might adorn the structure ; that he was instructed also in the relations between man and his Creator ; that he communicated with God and enjoyed the beatitude of the Divine Presence. When, however, Solomon fell away from wisdom and justice the Superior Power signified by the Master Builder was removed. The Third Degree is concerned with the True Name of Divinity, which is not, however, connected with the notion of a lost Masonic Word : on the contrary, it is again a thing of magical efficacy, by which marvels are operated in the universe, and in the Prayer at Opening recited by the Master in the East it is asked that the Lodge may be made acquainted with all virtues attaching to this Name, that it may be used to guide the Brethren during the " spiritual operations " which they are about to undertake. These operations are, however, the ordinary procedure of the Lodge in communicating the Mysteries of the Third Degree to a properly prepared Candidate, who is pledged never to profane it. Moreover, in the Closing Prayer it is implored that the elect Brotherhood who possess this Ineffable Word may pronounce it in the purity of a spotless heart, so that it may endow them with all those virtues which are requisite for success in spiritual works. But if the Grades of Mystical Masonry are not in reality magical it is certain that they do not answer to the qualification expressed in their title. For the rest, there are three notable intimations, which I have met with nowhere else in Masonic Ritual : (1) That the Masons who were delivered from the captivity of Babylon in the days of Cyrus went in quest of the Word amidst the ruins of the First Temple, thus supplying a connecting link of intention with the unfinished research of the THIRD CRAFT DEGREE ; (2) that the Branch of Acacia signifies the Root of Jesse, from which the Messiah was to spring, though in another sense it typifies the olive branch which the dove brought back to the Ark after the Deluge ; (3) that the number seven has reference to seven apparitions or manifestations of Christ, namely, under the forms of Enoch, Melchizedek, Aaron, Hiram Abiff, Zerubbabel, Jesus of Nazareth, and in fine the Christ Who is to come as Judge of the whole universe. I shall recur to this pregnant theosophical refuge at the close of these studies for a new light reflected on the Secret Tradition in Freemasonry.

symbolism and—as it is said—in allegory also. At the same time there is a link within distinction, or what may be called a ground of union, for on the further side of the Craft MASTER GRADE there is a door which opens on the HOLY ROYAL ARCH, and ethics are also like a gate of entrance into spiritual and sanctified life. It follows that very early in these studies we are brought of necessity to consider the deeper issues of the Masonic subject.

Now, we are living at a crucial period, amidst the welter of a world in stress : we have come out of a great ordeal and we know not what is before us. It were well at all times, but well and desirable above our past days, could we realise by experience now that the Masonic Order in its various Rites and branches—of which the Craft is but a part of beginning—might become as a House of Intellectual Refuge, " apart from the outer world of our daily vicissitude." If there be anything that can translate its plenary message into nobler terms of thought, if there be anything that can lead us to regard its greater Courts and Temples as more sacred places than some of us may have dreamed previously, then will this message and leading come to us like a gift of the spirit. We shall clasp thereafter a Fellow-Mason's hand, discerning in a more vital manner that beyond " brotherly love " of the accepted, prevailing kind, and beyond those measures of " relief " which belong to the corporal works of mercy, there is that high, unrealised dedication of the Order which is understood as " truth," being the identity of the word conceived in the human mind with the essential reality of being.[1] *Vel sanctum invenit,*

[1] It follows that the quest of the Word is the search of the soul after truth ; these two are one quest, in which connection it will be remembered that the Divine Word of the Fourth Gospel affirms that He is also the Truth : " I am the Way, the Truth and the Life." Of the three Masonic principles, " brotherly love " and " relief " or charity are respectively a state of the inward heart and a practice by which that state is manifested without ; but " truth " is much more than the ethical correspondence between speech and fact ; it is eternal reality and is set for the soul's attainment by the way of quest.

vel sanctum facit: the truth is that which finds us holy, or it sanctifies. This at least is the kind of truth which we ought to be seeking in Masonry; in other words, it is that "something not ourselves" of Matthew Arnold "which makes for righteousness" by way of translation into life, in virtue of which it becomes a self in us. One of the titles of Osiris was "true of voice," but we as Masons are called to be true of thought and act as well as in outward service of the lips. Now, all this is a work of love: it is only by the practice of love that we can understand in the heart the riches of brotherly love; and to know the truth we must live it. There is, I believe, an old eastern saying that "those who live the life shall know of the doctrine"—the reason being that true doctrine is experience.

I have shewn that the word Mystical has high connotations when it qualifies the Quest at its highest, and it is to be understood that their reflections appear when I look personally at the Mystical Quest in Freemasonry; but I will make a beginning for the moment in a lower groove. It shall be that of the Mystæ at Eleusis who had been admitted to a certain Gradus and as such were initiates of a Hidden Mystery but were not as yet Epopts, who are affirmed by Psellus to have beheld the Divine Light apart from any form or figure, and by Plato before him to have ascended through contemplation to the Intelligible Beauty.[1]

[1] The subject is discussed at considerable length in my NEW ENCYCLOPÆDIA OF FREEMASONRY, vol. i, pp. 233–252, *s.v.* ELEUSINIAN MYSTERIES, and with special reference to the vital alternative, whether the attainment of Epopts was in dramatic pageant or in direct mystical experience. My conclusion on the basis of the evidence is that they took part only in a great pomp of symbolism. It is not possible, unfortunately, at this slightly later day to revise or even qualify. But I have shewn at least—*ibid.*, p. 240—that in the mind of Greek mystical philosophy the things done and seen in the Mysteries served—to adapt Porphyry—as "auxiliaries to the perception of Intelligible Things," and became in this manner—for those who were prepared—a gate leading into direct experience. It is all that can be asked of the Mysteries and the highest that they have ever given on the authority of all their records. The Mysteries are therefore like the

In Craft Freemasonry and its developments we are like the Mystæ, for if there is a Masonic Quest which can be called Mystical it is primarily in the sense of being hidden; by which I do not mean that its nature is concealed under pledges—this being an accident of the subject—but rather that it earns the title in virtue of a secret meaning. In other words, it is veiled in allegory and illustrated by symbols, as an official description states respecting the whole Craft subject. Now, it is certain at least that a Quest exists and, moreover, that it does not remain for our seeking in the OPENING and CLOSING of the Lodge according to the MASTER GRADE. It lies plain and explicit in the words and acts of the Officers who take part therein. This is on the point of fact, but there is no question also as to what is put forward as regards the term or object. It is the recovery, that is to say, of a lost or now unknown Word which, *ex hypothesi* of the symbolism, was communicated from one to another as a test of status by the three persons who alone held the MASTER GRADE in the days of King Solomon.[1]

According to the logic of the mythos, there could be obviously no need of an official secret either to certify on status or as some other kind of warrant where a mere triad was concerned; but those who constructed the THIRD DEGREE for the advancement of Masons generally had to postulate a similar intention on the part of the three Grand Masters who presided over the SACRED LODGE—an intention, that is to say, of in the end throwing open the Grade to those who were

Mass, which communicates Divine Substance to those who are capable of receiving, but is for others an office of vain observance, as proposed by the Thirty-Nine Articles.

[1] There is no question that on the surface this kind of symbolism belongs to the world of Shibboleths, and we shall see at a later stage that it was made short work of in France, where the THIRD DEGREE—at least in some of the Rites—postulated three operative classes at work on the building of King Solomon's Temple, namely, Masters, Companions and Apprentice-Masons. Below the surface, however, the symbolism of the English Craft would be not only profound but pregnant, on the hypothesis that the veiled Word represented a Hidden Science and not a barren formula of the verbal kind.

prepared properly—and they provided its Word accordingly.[1] The triad was broken by the death of the Master Builder, in consequence of which the Word was declared to be lost, and in the persons of their official spokesmen, being the Officers of the Lodge, all Master Masons certify that they are about the business of its recovery. This is the Craft Quest; but it is pursued amidst extraordinary confusion on the part of those who are concerned, for there was perhaps never an allegorical *corpus* which so embroiled its own issues or stultified more utterly the logic of its own design. Let it be supposed, by example, that the titular Master of the Lodge covenants to assist the Brethren in no uncertain terms concerning their search and implores Divine Aid on the proposed effort; but there can be no help forthcoming on his part and he must end, let us say, by approving from those who are below him any substitutes which they happen to have discovered. They assume, as if unawares, the position of certain Fellows who returned and reported to King Solomon towards the end of the Traditional History, and the Master is in the position of the King.[2]

[1] In the logic of an allegorical system, if that which is called a Word is literally and actually such, there is a rift in the lute of the symbolism and the whole scheme is stultified. When the so-called Word is lost, withdrawn or veiled, and when substitutes are offered in its place, these latter are properly communicated and understood as mere Words, while in French Freemasonry there is no secrecy about them because it is recognised that they do not matter. The Secret of Masonry implied by the logic of its allegory cannot be revealed, because it is the inner meaning behind the symbolism, which is not shewn forth by the makers and about which no two persons are agreed. It is in the same position as Masonic Landmarks which—as I have shewn elsewhere—no one can really remove, as no one knows what they are.

[2] The case of course is postulated: that which occurs literally is known to those whom it concerns, and we shall see later on the records of French procedure prior to the Revolution. There is no need to say that under manifold obediences the Hiramic Myth has passed through various alembics and has emerged in different vestures of outward seeming, though the body-general remains. It should be indicated at this point that—as I have shewn in several places—the nearest kin of the Lost Word in Masonry is the loss which befell the Divine Name in Kabalism, the consonants of which—being JOD, HE, VAU, HE—remained, but the vowel-pointing

But the analogy, in so far as it arises, is subject to one vital difference. The Master's mind is vacant of all knowledge in respect of any Hidden Word, but we have the testimony of the whole symbolism that it was known by the King of Israel and the King of Tyre, as well as by a third party, so that Solomon in the Traditional History is made to affirm fantastically when he declares that it is lost owing to the catastrophe of the THIRD DEGREE.[1] As regards any proffered substitutes there is no question as to their arbitrary nature; but this touches closely on the whole allegorical design. In the rationality of things, in the Craft contemplated at its highest, they could bear no relation—as of analogy, symbol or sacrament—to that which they purport to shew forth, because this belongs to the valid meaning behind the whole mythos.[2] I

was lost, so that it cannot be uttered in the true and valid form. It does not mean that God removed the vowels as a visitation on human wickedness, but on account of such wickedness, the consequent exiles and suspensions, they passed out of memory. On the other hand, the Masonic Word was lost only in the sense that it was arbitrarily withdrawn and hidden.

[1] See NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 455–458, concerning the Grade of TRUE SCOTTISH MASTER, which belongs to ADONHIRAMITE MASONRY and came into existence for the purpose of shewing that the Word of the Master, the Word of Grace, was never lost in reality, having been engraven by Hiram Abiff on a plate of gold and hidden by him beneath the Pillar JACHIN, where it was discovered after the destruction of Herod's Temple and the sacking of Jerusalem by Titus. The fable is recited in a kind of historical discourse, the sub-surface intention of which was to account for the transmission of the great Palladium to modern times and to High Grade Masonry of the eighteenth century in particular. We may compare an obscure but very curious Rite of SUBLIMES ÉLUS DE LA VÉRITÉ, belonging to the first years of the nineteenth century. It affirms that the Word which is supposed to have been lost, according to the THIRD DEGREE, was in reality never possessed by those who paraded its importance. *Ibid.*, ii, 431–437. The camouflage concerning it was devised to deceive others and keep them in bonds corresponding to those of priestcraft. Of such is the Word on its travels through the world of Grades. Behind the particular intimation there dwelt perhaps the certitude that whether lost or found a Word is a word only, that it communicates nothing *per se*, and that from this point of view the consonants of a Sacred Name are not more efficacious than Shibboleth.

[2] One of my previous notes has made the position plain in this respect. That which is proffered as *signum* either connotes *signatum* or it is pure nonsense, a sign which does not signify. Those who constructed the mythos of the Lost Word had either an authentic and conscious intention

have said somewhere that a Word of Death was substituted for the Word of Life, and this is literally true. It is like offering the Greek title which we translate as Christ in place of the Christ-Spirit. The conclusion is that any subsequent or supplementary Degree which produces a verbal formula as the True Word must be understood as making its communication within the measures of symbolism or it would be in the category of idle pretence.

It does not appear that King Solomon completed his work in symbolism by conferring some shadow or counterfeit of the postulated MASTER GRADE on those Craftsmen who returned with *simulacra*. He approved rather and proclaimed the substitutes, by which fact it is to be assumed, for the purpose of saving the myth, that they became Master Masons, in the sense that we are such now. But the death of the Master Builder left the Temple unfinished, as I have shewn elsewhere, and our Symbolical Masonry—in like manner—is without its coping-stone. Out of these facts, which are patent on the surface of things, a host of High Grades were evolved at a later time. The Continent in particular, with its better sense of continuity and logic, produced almost endless Masteries in succession to the THIRD DEGREE, supplementing what was deficient therein by other devices and substitutes. The besetting fatality of all or nearly all is that they forgot the allegory of the Craft-system and allied it to pseudo-histories.[1] A *chaos magnum informatum* buried yet deeper the type beneath the antitype, the excuse, if not the justification, of which is that the Fellow Crafts in the symbolism were left to fare as they

proportionate to their symbolical machinery or it must be supplied to save the THIRD DEGREE from the plight in which it would be placed otherwise. It is our part, however, to supply it in either case, as I have said that we do not know their intention: this is possibly as well upon the whole, for Masonic *literati* of the early eighteenth century were not exactly of that calibre which would convey meanings that should be valid for all time.

[1] We can suffer one traditional history and accept it as a devised symbolism, but a score of developments to patch up its weak places are beyond tolerance.

could with *simulacra* of their own discovery in place of the hypothetical real secrets, while that which purports among us to be the SUBLIME DEGREE OF MASTER MASON is, on the faith of its proper evidence, a shadow of something in the hiddenness.

It follows that in the CRAFT DEGREES the Quest is suspended or left at a loose end,[1] awaiting a more favourable time and the expectation of better circumstances. But there is obviously something to come after, completing the woof of symbolism. By the hypothesis of the Union in 1813 it was the HOLY ROYAL ARCH, which leaves the *terminus ad quem* on its supposititious historical side in abeyance for a period approaching five hundred years and transfers us from the unfinished Temple of Solomon [2] to the preliminaries of the Second Temple, under

[1] The symbolic procedure differs in yet other French Degrees, preserved in manuscript form and almost unique. The Word is changed, as we shall see at a later stage, but again there is no pretence that it is lost, either in the THIRD DEGREE or at a later stage of symbolism. It follows therefore that there can be no quest as such to find it, though many quests are instituted. The SECRET MASTER and PERFECT MASTER, the INTIMATE SECRETARY, PROVOST AND JUDGE, the successive symbolic Architects, from lesser to greater, are in search of that and this, of deeper Masonic Secrets and of Mysteries in an ascending scale ; there is a sense in which empty quests and batteries sounded at doors which have nothing behind them lead on to something at last which is like a term attained, the Hidden Secret of the Ancient Law. But the logic of the situation is saved throughout, whatever else is wanting ; the House of Masonry has always its great treasures, and the Postulant who is in search of these proceeds forward, ever on the assumption that they await him somewhere, are in safe and faithful keeping, which is the reverse of being lost. I am not contrasting the two forms of allegory to exercise an art of preference because of mere consistence. There is no question that on the mystic side of symbolism the search for that which is lost and its ultimate finding are deeper and more pregnant than a process of advancement by means of emblematic tests to a Secret Holy of Holies, which is descried always in the mental distance for the simple reason that the Court of the Temple presupposes the Sanctuary. But the fatality of English Masonry is that it has mismanaged the more eloquent symbolism by the decree of 1813, and neither then nor subsequently has appeal been possible to any Higher Court.

[2] The Second Grade of ELECT MASON in the archives already cited recognises the suspension of the work at the death of the Master Builder, and the Traditional History explains that King Solomon ultimately appointed Nine Elect Masters to take up the work of construction, act as inspectors and have charge of the craftsmen until all was finished.

Zerubbabel. On the assumption that our THIRD DEGREE embodied *ab origine symboli*—whether in the eighteenth century or earlier—the notion of a Word in concealment, an adopted substitute and a foreshadowed Quest, we do not know what was provided by the makers—if anything—to clear up all the issues.

Could we come across, even in vestiges, some elements of workings in England comparable to those which were incorporated on the Continent into the ROYAL ARCH OF ENOCH and its developments we might be in possession of a fuller *apologia* than is now possible for the ARCH of Zerubbabel, even with the late and exceedingly faltering help of the CRYPTIC DEGREES. There might emerge in this manner the more or less logical scheme of an ordered Rite,[1] but it cannot be said that there is evidence even of vestiges, nor can we trace the continental discoveries and inventions—except in rare cases—to an English source. It is difficult also to link up the ROYAL ARCH consistently with the Secret Tradition in Israel, which is one of our Masonic sources. The finding of UNITED GRAND LODGE on "pure and ancient Freemasonry," its THREE DEGREES and their supplement, is a permanent stultification of any ordered research into the Quest in Craft Masonry and the conclusion to which it can be carried.[2] Were it otherwise,

[1] I mean of course a Rite which, having initiated a Quest in mystic symbolism, leads it ultimately to a proper term. It would contrast with a discovery which happens by an accident of things and apart from true intent, or indeed any. It would be apart also from insensate explanations and claims, like that of the so-called RITE OF SWEDENBORG, in which (1) it is affirmed that the Word is incommunicable and that no one can give it and live; (2) that this notwithstanding some of the old Craftsmen—not, be it observed, Masters—"have got the Lost Word of a Master Mason"; and (3) then at the end of all that "the Lost Word was the true invocation AUME, by which Deity was known amongst men in primitive times." It was lost in patriarchal times and was restored "by a special revelation." It connects, for the rest, in some unexplained or inexplicable manner with the Hebrew TETRAGRAM.

[2] It should be noted in justice to that which occurred at the Union that there was originally a supplementary wording to the clause on "pure and ancient Freemasonry," by which individual Lodges were at liberty to exercise their own discretion as to additional workings approved by members.

far off or near, there are ample materials available, by a selective appeal to Rites, of which a few are still in practice and the rest are extant in archives.

But however much or little the studious among the Brotherhood may feel disposed to be content with what they have—as Masons under the obedience of GRAND LODGE—there has been given them the ROYAL ARCH, and the next point of the present inquiry is to ascertain what quality and measure of light it casts upon the subject of the Quest, and how far the latter may be or is in the hypothesis led to its end thereby. In the course of its adventure the Secrets which were once lost are claimed to have been recovered, and there is a sense, let us suppose, in which the Candidate is concerned at once in the fact of their discovery, as in the reward which is consequent thereupon. It is to be noted, however, that according to extant workings of most English Chapters the motive of Quest is wanting. In the OPENING CEREMONY of the THIRD DEGREE the whole intent is fixed upon a specific discovery, and so great is the zeal about it that there is covered a symbolical distance between cosmic East and West. A halt is called in the CLOSING because the measures of possibility have been spanned and the rest belongs to Providence, watching within the veil of futurity.[1] But in the ROYAL ARCH, to all external seeming—on the surface, that is to say, of the Ceremony—those Master Masons in exile, who were neither ROYAL

The words are: "But this Article is not intended to prevent any Lodge or Chapter from holding a Meeting in any of the Degrees of the Orders of Chivalry according to the Constitutions of the said Orders." The clause was struck out at a later date, which could no doubt be established at need, but no question concerning it arises in the present connection.

[1] The intimation is that a loss sustained in the East is not recovered in the West, and its correspondence at a far distance is the old theosophical doctrine concerning the eternal East of antenatal life, which was forfeited by descent into generation, as if a journey to the West or into manifested being and the prison of flesh. The way of escape is that of return whence we came. The contradistinction is in the symbolism of a French High Grade, which presents the furthest extension of Masonic research as into the Isles of the West, the term being reached at the Mystical Mountain of Heredom, understood as a place of attainment.

nor SELECT MASTERS, may have wept by the waters of Babylon when they remembered Zion, but they have forgotten how "once in time and somewhere in the world" they went seeking for a Lost Word, and it is owing presumably to Heaven—which shapes its ends for the insurance of Divine Events—that a memorable event occurs and against their own expectation the quest of a far past attains in fine its crown. *Ex hypothesi*, the ROYAL ARCH Mason is put in possession of that Palladium which was lost or placed in concealment as if to avenge the death of the Master Builder, according to the Hiramic Myth.[1] Those who have been exalted into the SUPREME DEGREE do not need to be reminded as to all that was communicated on that momentous occasion, and those among Masons who have not may begin to realise on the faith of these intimations that the experiment of their Masonic life is unfinished.

It is obviously impossible, either in this place or anywhere in the world of writing, to indicate that which is unfolded to the ROYAL ARCH Mason, any more than to him who has been Entered, Passed and Raised. But it does not lie beyond the law and the order to look at certain contrasts, as between things in the hiddenness, for the benefit of those who know at first hand about them. The distinguishing features which characterise the official communications of the CRAFT DEGREES belong to an agreed order of pure conventions, and if the Lost Word of the MASTER GRADE were of the same arbitrary kind, then it is certain that any substitute offered in its place would be as valid as the grand original. The "blessed word"

[1] That this is the sense of the symbolism there is and can be no question, on the hypothesis that we are dealing with a logical and ordered scheme. The True Word could have been communicated by its surviving custodians as a recompense to those who discovered the crime and the criminals, in the possession of which Word they would have become Master Masons, not by an arbitrary ascription but in the living fact. It was withheld, however, and it follows that all Fellow Crafts were adjudged guilty in the assassins, being denied that which the latter had attempted to obtain with violence and receiving a disdainful honour, conferred as if in the spirit of mockery.

MESOPOTAMIA is no worse and no better as a formula than is that ABRACADABRA which comes to us from the past of putative Magic. It happens, however, that the Official Communications in the HOLY ROYAL ARCH belong to another category, and herein is the ground of affirmed distinction between the two fields of symbolism.

This is my first point in respect of the SUPREME DEGREE, and it leads up to a second. There is valid witness that the House of the Lord shall stand firm for ever, but the kind of stability connoted by the CRAFT DEGREES belongs to ethical law, and these Degrees are ethical. The just, upright and true Mason is built up and made according to an agreed and universal standard of the moral kind. He is qualified as such to begin the Quest which is adumbrated by the symbolical formula of seeking for a Lost Word. But we have seen that as Craft Mason he does not finish it. The reason is that the moral status is a *terminus a quo*, otherwise a starting-point, but the *terminus ad quem* can be reached only in virtue of another status.[1] Whether this truth was present to the minds of those Craft Artists who gave us, for better for worse, the *Palladia* of the THREE DEGREES I do not pretend to say. I bear my witness, in the sight of God and His mystics, to a fact in the nature of things. Morality is a Gate, and in the symbolism of our subject the Quest is beyond the Gate, if there is any connotation of reality belonging to the pursuit that it indicates. Alternatively, Morality is a Path, and those who follow the Path should attain its reward, passing beyond the ethical region.

In the ROYAL ARCH we have finished by the hypothesis with Symbolical Masonry, and by the hypothesis also we have been

[1] Compare NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 163–166. See also the original Grade of GRAND INSPECTOR or KADOSH, prior to the interpolation of any aggressive vengeance element. It affirms that the Masonic Order is based on an allegorical understanding of the Temple at Jerusalem. As SHEKINAH, otherwise the Majesty of God, abode therein, so is man the temple of the Holy Spirit. It is therefore this House not made with hands which must be built up on Christ the Corner Stone into a perfect and honourable structure meet for the habitation of the Divine.

taught to be good, according to illustrations of symbolism and the veil of allegory. I am alluding to official designations, though it may not be found in the end that we move so easily outside the realm of types and the signology of sacramental things. In any case the CEREMONY OF EXALTATION transfers us into another region, or beyond the scheme of ethics into that of religion. We should remember in this connection that it is not referable to the London *cognomenta* of 1725. Within particular measures and the limits which are drawn by these, we are led to the contemplation of Divine Mysteries, the hope of the Divine Presence realised and the Blessed Vision, while—in its living understanding—that which is offered us as the Attained or Recovered Word is like a conveyance of the titles of our salvation and a restoration of the Old Hallows.[1]

It follows that the Quest proclaimed in the CRAFT DEGREES wears a Divine Aspect as it is interpreted and unfolded and finished in the HOLY ORDER ; but they offer on their own part no suggestion concerning it. While it is impossible therefore that this fact should emerge in the mind of a Craft Mason —as a consequence of his Masonic experience—it might be generally idle to propose that it is realised by all who enter the SUBLIME DEGREE, any more than the rank and file of the Brotherhood at large can be thought to realise that Emblematic Freemasonry is a Mystery of Birth, Life, Death and Resurrection. I speak of my subject at the highest, as one who has come to know, like Guenevere the Queen of Arthur, that " we needs must love the highest when we see it." Those even who made the Rituals, as others before and after, may have written more wisely than they knew. Amidst the hollow conventions of the eighteenth century it looks more certain than probable,

[1] As, *e.g.*, the sense of our Eternal Source and End, the revelation of God transcendent but also of God manifest, for a basis of exalted religion, and the object or fruition in Divine attainment, which is the state of eye to eye, the soul of man abiding in the light of God. Beyond it is another state, of which " it has not entered into the heart of man to conceive " clearly, and it is not heard of in Masonry.

but the question does not signify in any vital manner. In the last and best resource the important matter is not as to measures of original meaning but as to what it may be possible by a process of ordered reason to educe on our own part, so that Masonry—for us at least—may have the freedom of a world of validity, not of pretence or seeming.[1] It is like Matthew Arnold's "heap of letters," put into our hands to make of it "what word we will," and there is a very true sense in which we may suspect with him that we have not yet drawn out of its varied elements the truest and highest message.

What is called the Quest-formula is exceedingly old in folklore, like that of Exile and Return. In its highest understanding the latter tells us that the soul of man comes forth from an eternal centre and that the soul in fine goes back, or to that point within a circle from which the Master-Mason cannot err.[2] And such also is the message of the former, for

[1] It is again fortunate from this point of view that the old symbolists who gave us the things which they classified as veils of allegory and the imagery of the High Grades left, as I have said, no key to their real meaning. The reason is that their personal understanding—supposing it to have emerged clearly—would no doubt have been of consequence in their own day but without appeal in ours, and yet we should be bound thereto. As it is, the field is free before us within the measures offered by the veils, their metaphysical matter and texture. The dead school of Masonry will continue while it lasts to affirm that there is nothing behind them, but the dead school will pass and give place to a living Masonry, which is already in the world and is breathing its own spirit into the outward forms.

[2] In the greatest of all Legends concerning the Holy Graal, Galahad the High Prince is born in the Castle of Hallows, amidst the lights and shadows which encompass that which is called the Mystery of all Sacredness. It was therefore as one who knew whence he came and also whither he was in fine going that he was commissioned into the world, at the time of the declaration of Mystery, and yet he pursued the Quest, fulfilling all the conditions belonging to Exile and Return. More dimly we indeed, and yet some of us who divine our source and end, are in our highest moments like Galahad passing through a great pageant of symbols in the Quest Life of earth, and that which shines on our way is the light of the Grand Reality, at once before and behind. For us and those who are like us the pageant of the MASTER GRADE and the Sacred ARCH are as our own story in another manner of language and shadowed forth in other types, at times and moments eloquently, at others under a great cloud of seeming. We also have been in search of a Word and we have been raised in shadow, that we might be brought thereafter into a great light, at once a Morning Star

the only Quest which matters is that of the soul after God.[1] It is also the one research which, given the conditions of research, never fails. I do not speak on my own authority—though the inmost heart knoweth its own certitude—but on that of the Great Masters of Doctrine in all ages and places, among religions and nations. The doctrine in its final reduction is that of St Paul : God is, and He recompenses those who seek Him out. I am only a Mason because I can discern vestiges of this teaching and its explicit guarantee behind the conventions and verbiage, the eternal platitudes and forced analogies of our eighteenth-century Rituals. At the back of all this there is what the old scholastics of the middle age used to term a form, an intrinsic character, essential or substantial, and this is the secret life, the inward spirit of the whole. " Of God moveth the High History of the Holy Graal," it is said in the old romance, and of God move all the valid Rites and Degrees which are known to us under the name of Masonry. There are many imperfections, many and grave inconsequences, and the moving looks sometimes through dark paths remotely, as at a halting pace. But a light here and a light there may break for a moment through heavy cloud and mist. They are comparable to intimations of meaning within the literal sense,[2] though it might be questioned pertinently whether the gifts which we

and an Orient which visits from on high. We have found the Word therein and it bears the same relation to the revelations of the ROYAL ARCH that Eternal Life bears to its earthly symbols. It comes about therefore that the ARCH is one of its sacraments, all laidly conventions of language notwithstanding, and in spite of all its editing in shallow and false interests.

[1] It is the end and crown of the same Graal Quest, for the soul of Galahad ascends into heaven, which is to say that he attains the state understood as the Blessed Vision, and this is the threshold of Eternal Union, beyond the world of images and the PARADISO of Dante.

[2] I have shewn elsewhere that the ethics of Masonry are by no means veiled in allegory, though they are illustrated obviously by symbols, being moralisations on working tools. The ethics are insistent and indeed are obtruded everywhere, the way of escape from their safeguards and conventions being offered by the ROYAL ARCH, while the authentic High Grades have entered into the light of the Christhood. The only veiled allegory of the CRAFT DEGREES is the inward meaning of that which is suffered by the Candidate in the Act of Death and Raising.

can credit to the makers of Ritual *post* 1717 included that of inwriting allegory. The occasional lights are rather implicits which may be with or without intention, and are for us to unfold and explicate in a day more spacious than that of the dynasty of Hanover.

It is said in the prolegomena to the THIRD LECTURE that there are few who attain a perfect knowledge of the MASTER GRADE, but these receive their reward, as those who lift up their eyes to the Morning Star, Whose rising brings peace and salvation and a great inward light to those who sit in darkness and in the shadow of death. There are few also, and it may be fewer still, who attain a perfect knowledge of the ROYAL ARCH, after they have cast out the false images which abound therein.[1] But their reward is also with them, as if the Morning Star became the Ark of our Salvation and we saw through its windows some reaches of mental distance into the hiddenness of all the splendour, the glory of the Father Almighty, Immanent within the vast circle of cosmic being and the uncreated light of the Transcendent God breaking through divine darkness above the Triad of manifest Deity.[2]

[1] They recall Mr J. F. Smith, at large in that prince of penny dreadfuls THE LONDON JOURNAL, and I can imagine no person more ideally—if dates answered—likely to have edited the Craft and Arch Rituals in the interests of a theistic Duke of Sussex. There is nothing in the whole wide world in such bonds of spiritual affinity as (1) the ideology, theology and verbal conventions of historical, symbolical or mystical lectures, and (2) the set of moral notions and linguistic atmosphere of WOMAN AND HER MASTER, MINNIGREY and WE ARE ALL IN THE WRONG, unless it be the excellent Mr Thomas Peckett Prest in ELA THE OUTCAST, THE RIVALS and THE OLD HOUSE OF WEST STREET as a tolerable substitute for Smith and his creations in the manner born of story-telling.

[2] So, in his UTRIUSQUE COSMI HISTORIA, " the immediate presence of God in all Nature " is taught by Robert Fludd ; and more even than this, for all things flowed from Him, " as from a secret and hidden spring to a revealed and manifest condition." Prior to their creation they were " completely and ideally in God and of God." According to PHILOSOPHIA MOSAICA, *Ipse est omnia in omnibus*—an affirmation concerning the present which is like that of St Paul in respect of things to come : " That God may be All in all." Nature is *spiritus immensus*, *spiritus ineffabilis*, and God is *artifex* of all, thus dismissing in a sentence the charge of pantheism which has been sometimes preferred against Fludd. It will be observed that here

Herein is the sense in which the ROYAL ARCH is Holy, for it calls those whom it exalts into the realisation of this Ineffable Presence, and hereof is the Blessed Vision. Towards such end moveth the high pageant of its dealing in Divine Names and Symbols, as in another world of types.[1] Here also is the Quest which is behind the Quest of Masonry.[2] It is that which remains over after all the Official Secrets have been communicated under the Official Pledges, as unto princes and rulers of an elect people. It seems to me that the makers of the SUPREME DEGREE had one great moment at least when they, being in doubt or dissatisfaction—as the case may be—about that which was signified by the Quest in the MASTER GRADE, turned over the whole subject to the affirmation of God in the Highest. Henceforth and for ever the THIRD DEGREE is like that ass which carries the Mysteries, the Golden Ass of Apuleius. As it is said in the LONGER PROSE PERCIVAL, this also is a beast on God's side.

It follows that the ROYAL ARCH is comparable within its own measures to those Greater Mysteries of old which advanced initiates from the condition of Mystæ to that of Epopts, and that the secret meaning of the Craft Quest is explained therein

also is the Masonic doctrine concerning a Great Architect of the Universe. In further illustration of this it is said that "the Divine Architect Who formed the universe" made man also as the image of His own greatness: see HISTORIA MICROCOSMI, Lit. iii, c. 3. As regards Trinitarian doctrine, the Son is in the Father, the Father with the Son, and the Holy Spirit is with both. Compare the symbols of the Equilateral Triangle and the Triple Tau.

[1] On the faith of the ARCH itself, as it prevails among us, I have maintained the distinction between so-called Symbols of Divinity and Divine Names, but it is obvious that these also are symbolical, as verbal sounds and written signs to which an agreed meaning is attached.

[2] In like manner, the Excellent and Perfect Princes belonging to the Grade of ROSE CROIX look to be united with Christ in a glorious and happy eternity, which is another manner of expressing the same state of attainment, the same term of Quest. In a now unknown Ritual of CHEVALIERS DU SAINT SÉPULCHRE it is affirmed that Christ is the Master of Masons, whence it follows that for Him only and in Him can the ends of the Order be pursued and reached. It is the Quest on the side of "the new and better covenant."

to be concerned with the finding of God, with coming into the Divine Presence, as into Mansions of Bliss and Glory. In other words, this is the vision, from however far away, of Divine Light according to Psellus and the contemplation of Intelligible Beauty in the terms of Plato. I conclude that the ARCH contains the root-matter of a great intention, though it has forgotten the act of Quest, left Solomon's Temple unfinished and that of Zerubbabel in something less than its first stages. It remembers the Quest-End and regards it mystically, or as belonging to the Mystery of Union between the Soul and God.[1] Its Mansions of Eternal Bliss and Glory are, however, only the Pronaos of that Hidden Temple where the Soul abides in union and where there is no distinction in experience between the soul and the Holy One. But I might seem to speak in an unknown tongue for too many in the Masonic Circles if I dwelt on the Science of this Sacred Mystery.

The ARCH at least leaves us as on a threshold of the Eternal Presence, like the VISION of Dante, or perhaps more truly like Brother Lawrence's PRACTICE OF THE PRESENCE OF GOD, a Practice leading to the Vision by the hypothesis of all inspired symbolism which shines in Thomist lore.[2] Let us remember

[1] It has of course misconceived the union as it reflects the worst findings of Protestant theology at its worst period, much as its stilted and impossible imagery serves up the grossest notions on the thesis of a physical resurrection. Compare my SECRET DOCTRINE IN ISRAEL, pp. 183–189, on the subterranean travelling of the bones of Israel to the Holy Land for the fabled purposes of the last great day. The Latin DIES IRÆ and its

Tuba mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum

is veiled and spiritual in comparison.

[2] It is obvious that any development of this subject lies far beyond the measure of these studies. I can refer only to my LAMPS OF WESTERN MYSTICISM and especially Part iii, *passim*. It was published in 1923. I have said in the text above that the ARCH leaves us on a threshold of the Presence, and it cannot be held that even the image of the Seventh Circle in the Grade of ROSE CROIX, or any other type or intimation of Masonry, takes us further. Now that which leaves us at the threshold by no means brings to the term. It would be therefore comparable to the ineffectual

on our part with St Monica that "life in God and union there" which is the end and bond of Brotherhood. Herein is the Love of men and angels. The highest quality of Relief is that which helps us—by even a single step—towards this great bourne of being, and this is Truth. Here therefore are Brotherly Love, Relief and Truth, transmuted as concepts of the mind in the higher understanding that God is All in all.

Of that which follows herefrom I will say only that He Who is Architect and Master of all our ends and ways may be therefore as much with Masons in their and our work-a-day world as He was ever in Theban deserts with anchorites and hermits of the early Christian centuries. And if we can take the inward message of the ARCH into our heart of life, the authentic practice of the Craft-Quest may become our daily work and our joyous venture. It we follow it for a symbolic year and a day, like the chivalry of King Arthur's Court on the Quest of the Holy Graal, it shall be also that we will meet and greet one another in the Mansions of Bliss and in the Presence of the Great I AM.

So far as it has proceeded, my study of the Word in its withdrawal and of the Word again in its manifestation has been of necessity a study, for the better part, of the ROYAL ARCH; but a further consideration of the SUPREME DEGREE must now follow.

message of the CRAFT DEGREES, with all their cymbals sounding about a gate of ethics, except that it is a higher gate and can also open on an eternal threshold, threshold of that state—LAMPS, p. 329—in which "the Soul has become the Presence."

V

MASONIC TRADITION AND THE ROYAL ARCH

THE old distinction between BLUE and RED MASONRY has almost fallen into desuetude, so far as normal parlance is concerned, among members of the Craft in England; but we know that a memorial remains among us in the colour-symbolism found in the ROYAL ARCH.[1] Blue is the connotation of Symbolical Masonry, and the latter is authentic as a descriptive term because the THIRD DEGREE is above all things a Figurative Mystery and it is a door which opens for some in the direction of other emblematical systems which are of great and high importance. It is not of our concern at the present time or we might dwell on the significant fact that the Candidate is told in Irish workings how even the conventional penalties allocated to the THREE DEGREES are to be regarded as a part integral of the symbolism which rules in all. The ROYAL ARCH, or Red Masonry, has passed by its hypothesis, as we have seen, out of the symbolical domain: on the surface at least it is dealing no longer with allegory and presenting no longer a traditional tale relegated to a far past. We are back in the past itself[2] and, from those who are supreme in the

[1] According to 2 CHRONICLES iii, 14, the Veil of the Temple was of blue and purple and crimson, but the rule which governed this choice does not emerge, nor is there any symbolical meaning ascribed to colours anywhere in the Holy Scriptures. It would seem also that either gradations and shades were not distinguished by the eye of ancient Israel, or that words were wanting to express them in the Hebrew language—*e.g.* indigo and orange in the rainbow. . . . The allusion to the Veil of the Temple will be understood by ROYAL ARCH Masons.

[2] This position is similar to that of the MARK DEGREE, which does not depend on any Traditional History to enforce its titles, but presents a

Chapter to the very Novice of the day, each who is present fulfils a part therein. It is therefore a dramatic pageant instead of a typological Mystery, and bears precisely the same relation to the MASTER GRADE that, *e.g.*, Shakespeare's HENRY IV would bear to a stage version of THE PILGRIM'S PROGRESS. It is not so easy, however, to escape from the world of images, and I have suggested in the last study that this may prove to be the case with the ROYAL ARCH. The recovery of the Lost Word offers proof positive that it is still in the realm of symbols, while the illusory character of its supposed historical setting is exhibited by the pregnant fact that as the HOLY ORDER is worked in England and Wales under the obedience of SUPREME GRAND CHAPTER it belongs; as shewn already, to the time of Zerubbabel and the building of the Second Temple, but in Ireland the historical time of the Grade is earlier, being that of Josiah the King.[1] It is obvious therefore that the supposed historical aspect is merely a pretext for supplying a symbolical event with some given place in time. We reach in this manner a neglected point of contact between the Craft and ARCH which it is important to establish for the logic of their scheme of union, just as it was important for my own purpose to indicate previously their root of marked distinction, as between ethics and religion. The colour scheme with which I opened the present subject has reference to this distinction, for blue in the symbolical spectrum is allocated to mental things, according to the Higher Mysteries, and ethics are of this region, but

dramatic incident of high symbolical importance in the building of Solomon's Temple : we are carried back therefore into a living past. The analogy obtains also in another respect : as the ROYAL ARCH is imbedded in symbolism, though it is not supposed to form part of symbolical Masonry, so the MARK, which claims to be militantly operative, is among the most figurative and mystical of all Masonic Orders.

[1] See 2 CHRONICLES xxxiv, 8–32, concerning the restoration of the House of the Lord in the days of Josiah, with the consequent discovery of "the Book of the Law" within the precincts of the House, and all that ensued thereon. It follows that the ROYAL ARCH of Ireland is concerned with the reparation of the First Temple and not with the Building of the Second.

red is of the desiring soul, of emotion on its deeper side, and this belongs to religion.[1]

We have now considered the Quest in Symbolical Masonry, at least in some of its aspects, and we have seen its term attained as on a threshold of Divine Science, though it is clothed in veils of symbolism concerning the Mystery of Words and Names. If it appears to myself that the *theosophia* behind these diffuses rays of light, as the Immanent God shines through all creation, it must be acknowledged that there are conventions of expression and an atmosphere of anthropomorphic thought which are like a cloud upon the Masonic Sanctuary and that the real message is therefore missed by many. There are those also, and they are the rank and file of the Brotherhood, who are content to live among the images, and it would be idle with these to speak of a path to reality which lies beyond them : they remain therefore among the signs and symbols, profiting after their own manner in external Masonry, as in the letter of official religions and in the lessons, such as they are, of a simple " natural theology."

We have now to look at the ROYAL ARCH and its symbolism of a discovered Word as offering certain vestiges of a Secret Tradition, perpetuated by its hypothesis from an immemorial past and derived originally from sources behind Masonry. The fact of such vestiges presupposes certain Degrees

[1] It must not be supposed that I am laying down an authoritative canon of distinction on the basis of an exposition which I am not able to cite at length. I offer a statement of fact within my knowledge : it stands otherwise at its value and must be taken or left as such. It should be obvious, for the rest, that the symbolism ascribed to colours is like the mysticism of numbers, in part a matter of tradition and otherwise of individual development : about essential validity there is no question in either case. The meanings attached to colours have been exhibited in several systems, which are all dogmatic, all arbitrary and mostly at issue with each other, the numerologies being in like case. It may be argued that blue signifies benignity because of the cerulean heaven, that purple is like a covenant of union because it is a blending of two primaries, and that crimson signifies a high degree of dedication ; but there is convention only in such attributions and they do not really explain the scheme of colour in the Veil of the Temple.

antecedent to the ARCH, while other symbolical Paths open therefrom into Christian Grades of Masonry. Now, it is a notable fact that on the surface of the CRAFT DEGREES there is practically no intimation of this traditional inheritance. The scheme of Symbolical Masonry postulates three Grand Masters in possession of a Great Secret, but offers no explanation as to its source and how it came into their hands, whether it was indeed an inheritance or a matter of agreed invention for some undeclared purpose on the part of the headship which presided over the building of the First Temple in Israel. The second alternative is, however, ruled out implicitly by the Legend of the THIRD DEGREE, according to which the work of building was in the general charge of Overseers who were not Masters but were responsible to the headship, while Craftsmen and Apprentices followed their directions. The Grade or Status of Master loomed only far off in the scheme of things, and even a definite understanding concerning it has to be sought outside the Craft, among later efforts to harmonise and extend the subject-matter of Symbolical Masonry within its own limits.[1]

Those who constructed the Traditional History concerning the Master Builder, either following any remanents which may have come into hands of the eighteenth century from the past of the North Country or creating on their own part, were in possession of two elements which do not belong to one another, though both are old in mythos : one of them was concerned with the loss and finding or concealment and

[1] I am speaking of CRAFT MASONRY as it is known in the ENGLISH RITE, and the reference is otherwise to the Cryptic Degree of ROYAL MASTER, where Adonhiram, the Conductor of Candidates, is in quest like them of the Lost Word, which however is not attained, the Traditional History explaining that it will be communicated only after the completion of King Solomon's Temple. But the symbolical time of the Grade is anterior to the catastrophe of the THIRD DEGREE, which changed the scheme of things. The point at its value therefore is that the Degree of ROYAL MASTER signifies an intention to confer the MASTER GRADE consequently upon a definite event to come.

restitution of a certain Word ;[1] the other was concerned with figurative death and resurrection. I have shewn elsewhere that certain pregnant aspects of the former must be sought in Jewish Kabalism,[2] while as regards the latter it is of wide knowledge that they belong to the Ancient Mysteries. The makers of the MASTER GRADE decided to intermarry these distinct schools of symbolism, and as usual in work of this kind they went about it in such a manner that a signal confusion ensued : they slew the prototypical Master, whereas they raised the Candidate, creating a complete fissure in the logic of symbolism. So it has remained among us, but something like sixty years after the approximate date of construction the LOGE DE LA BIENFAISANCE at Lyons, which transmuted the RITE OF THE STRICT OBSERVANCE, intervened to save the situation, so far as French Freemasonry was concerned, and in the GRADE OF PERFECT MASTER OF ST ANDREW they raised Hiram as Christ, under circumstances with which we shall become acquainted at a later stage of our research.

If we pursue the subject of confusion from another point of departure, it follows from the catastrophe of the Hiramic Myth—as we have found at an earlier stage—that the Temple of Solomon is left unfinished in the MASTER GRADE,[3] like the legend itself, from which consideration of simple fact it follows

[1] It is important to understand that there is no trace of a Lost Word in any of the Operative Records. The REGIUS MS. has indeed no vestige of secrets, trade or otherwise. HARL. MS., No. 1942, prior to 1650, provides that no person shall be accepted till he has taken an oath of secrecy, while HARL. No. 2054, of approximately the same period, specifies the secrecy as concerned with Words and Signs. It follows that at this period there was a Word in communication and not a Word in hiding.—NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 148.

[2] *Ibid.*, i, 416–427. See also my SECRET DOCTRINE IN ISRAEL, p. 22, and throughout in many places, on the lost vowels of the Divine Name and on that Name with the vocalisation of ADONAI.

[3] The fact may be said to lie open on the surface of the Myth itself and is not therefore a matter of inference. Outside the CRAFT DEGREES, and extrinsic therefore to what is understood technically and conventionally as Symbolical Masonry, we hear of the finished Temple as an accomplished matter of fact ; but it lies far apart from any so-called Traditional History and is exceedingly late.

that any subsequent completion should take up the story where it was left at a loose end and lead it to a logical conclusion. So far, however, from offering a sequel to the Hiramic Myth the ROYAL ARCH leaves unbridged in Ritual a space of several centuries, understood as historical time, and leaps to an examination of certain legendary events which in English working are preliminary to the building of the Second Temple. It follows that the THIRD DEGREE is—historically speaking—a story without an end, like Canova's German romance, while the English ROYAL ARCH is a prolegomenon to another story, which is not to be found in Masonry.[1]

The sense in which the one is supplementary to the other is a matter of the Secret Tradition to which I have referred, a formula of loss and recovery, according to which—as we have seen—the HOLY ORDER seeks to elevate the Craft out of a region of untinctured symbolism to the threshold of Divine Science. It could have been done in a logical manner, preserving all the unities, and it seems indubitable that certain necessary elements were extant and ready to the hand, for the ARCH, as incorporated by the union of 1813, seems to have been lifted out of a Ritual sequence, apart from which its message is clouded and confused, if it must not be called lost. My purpose is to connect the links of the broken chain on this side of tradition and then join them up.[2]

[1] The term English is used here simply to distinguish the ROYAL ARCH of Zerubbabel from that of France, which is the ROYAL ARCH OF ENOCH. As it seems to me, however, beyond question that the HOLY ORDER originated within the British Isles, it may be well to add that in the opinion of Gould "the Degrees of INSTALLED MASTER and of the ROYAL ARCH had their inception in the 'Scots' Degrees which sprang up in all parts of France about 1740." *Op. cit.*, ii, p. 457. The evidence, if any, for this view is not produced. I hold no brief whatever for any makeshift Degree of INSTALLED MASTER, as it stood at its beginning, or for anything that may have passed or passes now under a similar name; but the origin of the ARCH itself is much too important for it to be determined in a sentence comprehending an affirmation that cannot be checked.

[2] Separated as they are one from another, scattered through various Rites and under obediences which are not in communion, the true constituent Degrees which make up the Order at large are like disjointed

If the question be why does the Craft Candidate pass through a figurative experience which connotes the idea of death, and then through a shadow of resurrection, the answer is that the god died and rose in the Ancient Mysteries, as in the great prototypical example which is that of Osiris. He was of the Divine Pantheon and he returned thereto, as to former companions at once of toil and attainment. So also Iacchos was torn to pieces, but again he was restored to life; Tammuz died and rose; the dead Adonis was given back to the arms of Venus, even as Persephone to Demeter. If it be asked, on the other hand, why in the ROYAL ARCH there is a quest followed *ad interiora terræ*—though apart from the original Quest-motive —and a discovery consequent thereon, the answer is that it is precisely this which connects the HOLY ORDER with a thesis concerning the preservation of a Secret Tradition, which descended from Adam, of which Enoch was a notable custodian, which came down to the time of Solomon and is carried thereafter through several eloquent memorials of Masonic Rite.[1] It

" pillars of a Temple once complete." Their message is broken and their Tradition has lost all its force because it has lost coherence. I am not at the present stage concerned with the efficacy and validity of the Secret Tradition as it is enshrined in Masonry. That is an important and indeed a vital question, and will arise as such for consideration later on. A conclusion also must be reached because, alike in pageants and symbolism, Masonry is bound up therewith and stands or falls thereby. At the moment, however, the subject lies solely within the limits of an ordered procedure and the logic belonging thereto, apart from final values. The enactment of 1813 is a nonsense judgment certified by people who knew not what they did. To affirm that " pure and ancient Freemasonry " consists of the ENTERED APPRENTICE, FELLOW CRAFT and MASTER MASON Degrees, *plus* the HOLY ROYAL ARCH, is like affirming that PARADISE LOST consists of the first three books and the last: the answer in each case is that obviously it does not, for the creations in question do not happen to be complete within those limits. We shall find, however, that to enhance the difficulties of the Masonic case the most important links must be sought in Degrees which have long since ceased from working.

[1] It will be seen that the ROYAL ARCH makes an end of the brief connection between Masonry and the Ancient Mysteries and carries those two Craft elements to which I have referred still further apart from one another. The position is therefore this: (1) That the work on the person of the Candidate is left unfinished in the THIRD DEGREE, if we have regard to the logic of its symbolism, because if death is followed by resurrection it is

was not invented altogether by Masonry, and if I speak here only of the mythos in Israel it is not peculiar thereto, for it appears under other aspects in other regions of traditional lore. But before linking up briefly the chain of Ritual, it is necessary to make a proviso with respect to the sources.

They are texts of what I am accustomed to call the Greater Exile of Israel, being that of the Christian centuries, and they are three in number: (1) The TALMUD BABLI; (2) The TALMUD HIEROSOLYMÆ; and (3) The SEPHER HA ZOHAR. The last is the latest of all in respect of time, its final redaction being referred by scholarship to the thirteenth century, though it contains old elements. It is the great text of the Secret Tradition in Israel, and this—according to the ZOHAR—began with Adam; for Latin theology and that which is termed Kabalism meet unawares and seem to clasp hands over things appertaining to the hypothetical state of unfallen man in Paradise. It was a state of supernal knowledge, of a science which—by the theosophical hypothesis—has its root in the Tree of Life, in the unity of Divine things, not in the duality and sophistication which is referable to the Tree of Knowledge. It is said that "when the Holy One, blessed be He, created Adam, He exhorted him to advance in the path of goodness and revealed to him the Mystery of Wisdom." Adam contemplated indeed all wisdom and all highest mysteries. He was "encompassed by the glory from on high," and was intended in the scheme of divine things to be united for ever with God, in Whose Image he had been made.[1] But from the path of the good and the One—all this notwithstanding—Adam fell into ways

certain that the latter is into a new life, but a Grade of Risen Life is unknown in Masonry; (2) That the ROYAL ARCH fails to account for the possession of its own Palladium. We are in fact at a loose end on all sides of the Masonic subject, and it is small wonder that High Grades rose up in their day to account for the deficiencies, so far as the latter were cognised by the eighteenth century. Unfortunately they produced imagined history instead of symbolical event and missed that vital issue to which I have just referred.

[1] THE SECRET DOCTRINE IN ISRAEL, pp. 71, 72.

of separation and abandoned the Tree of Life, meaning the supreme theosophy of the inward Secret Doctrine. The penalty of this separation is described under the term "death" in the text of Genesis.[1]

By the hypothesis of the ZOHAR, the Secret Doctrine, the Supreme Wisdom, in a word, that Hidden Treasure which was to be transmitted in perpetuity as a sacred tradition through the ages, was communicated to the First Man by means of a book, which came down from heaven in the hands of the angel Raziel and was delivered to Adam, the messenger in question being denominated Chief of Supreme Mysteries.[2] It remained in the possession of Adam till he was driven out of the Garden, when it was ravished away from his hands. But as it is obvious that there could have been no Secret Tradition—such as was conceived by the mind of Israel—unless its depository were restored, so we learn in due course that in answer to his tears and entreaties it was given back in the end to our progenitor by the angel Raphael. Adam transmitted it to Seth, from whom it passed to Enoch, who after he was taken by God became the great angel METATRON, the Angel of the Presence and Chief of the Celestial School. It is said that the School of METATRON is the School of the Holy One and that in his hands are the Keys of

[1] S.D.I., p. 99, and ZOHAR, Part i, fol. 12*b*, in which the doctrine of separation is shewn otherwise to be that of Samael and his serpent-wiles. On the contrary the duty of man is to recognise the unity of JEHOVAH and ELOHIM, otherwise of God and His SHEKINAH, from which all other sacred unity depends throughout the worlds. When this unity is recognised in the catholic sense it is said that the demon will depart from the material world, his place and office voided. Compare the vestiges of unity doctrine in Masonic High Degrees, reflected into those of the Craft as the idea of brotherly love.

[2] *Ibid.*, pp. 20–22. The ZOHAR is careful to specify—i, fol. 55*b*—that what Adam had in his possession was a book properly so called, a literal text and not, *e.g.*, an infused illumination of soul and mind. This should be of great interest to Masons, if any, who suppose that their Lost Word is perhaps a Divine Name composed *ex hypothesi* of Hebrew letters and elucidated by vowel-points. For the Zoharic text proceeds to explain that the BOOK OF RAZIEL contained the Mystery of Wisdom, otherwise the Sacred Name of Seventy-Two Letters, interpreted by the help of six hundred and seventy mysteries contained therein.

Heaven. It came about for these reasons that the Secret Book is called the BOOK OF ENOCH, though it descended ultimately to Abraham. Thereafter the ZOHAR is silent regarding its travels and whereabouts, but the Secret Tradition of which it is the source was communicated to the elders by Moses and thence, in the myth concerning it, through succeeding generations to the doctors of the Zoharic school, the chief repository at the time of the fall of Jerusalem being Rabbi Simeon ben Yochai.

From Zoharic Kabalism the tradition descended to the follies and iniquities of Jewish Ceremonial Magic, and so it comes about that in those dregs and lees there is a BOOK OF RAZIEL, which is a book of Divine Names and Conjurations based thereon. It is a favourable specimen of its class, in comparison with KEYS OF SOLOMON, texts of GOËTIA, SWORN BOOKS OF HONORIUS and things under the generic title of GRIMOIRES; but it presents a corrupted form of the tradition concerning Enoch. Antecedent to the ZOHAR, as I have intimated, are certain Talmudic fables, which exceed the scope of this notice. Antecedent to both are Josephus and a comparatively ancient apocrypha of the apocalyptic class under the name of the BOOK OF ENOCH.[1] To Josephus we owe a particular version of the well-known myth concerning the Pillars of Stone and Brick, on which were inscribed the mysteries of Knowledge belonging to the age before the Flood: there are many variations of the legend, which concerns broadly the origin and perpetuation of the Secret Tradition. It is not otherwise to our purpose. But the BOOK OF ENOCH, which

[1] THE BOOK OF ENOCH, translated and edited by Canon Charles in 1912 and by Professor Burkitt in JEWISH AND CHRISTIAN APOCALYPSES, 1913, is to be distinguished from THE SECRETS OF ENOCH, called 2 ENOCH or the SLAVONIC ENOCH. See W. R. Morfill: THE BOOK OF THE SECRETS OF ENOCH, *translated from the Slavonic*, 1896. The points to observe are that neither text contains any allusion to the Pillars of Knowledge mentioned by Josephus nor to the subterranean arches and the plate of gold inscribed with the Sacred Name. There will be further reference to this subject in a later study.

is a series of visions beheld by the prophet when he was in the spirit, like the seer of Patmos, is a pretext for Masonic invention, and that especially which is reflected into the ROYAL ARCH. It is said in Masonic Tradition—reproducing and developing from this source—that God shewed Enoch nine vaults in a vision and that, with the assistance of Methuselah his son, he proceeded to erect in the bosom of the mountain of Canaan a secret sanctuary, on the plan of what he had beheld, being vaults beneath one another. In the ninth or undermost vault Enoch placed a triangle of purest gold, on which he had inscribed that which was presumably the heart, essence and centre of the Secret Tradition, the True Name of God, comprehending all grace, all power and the providence of Divine Mercy. It is the variations of this legend which can be followed through several Grades and various Rites of Masonry, the root of all being referable to the Traditional History in the THIRD CRAFT DEGREE. We know that which it was attempted to wrest by violence from the keeping of the Master Builder: we know what he died to preserve inviolable, and though in reality it did not perish with him—because we have seen that there were other keepers—we know that Masonry suffered a loss through the centuries and is represented as on the quest of its discovery in the OPENING and CLOSING of the Lodge in the MASTER GRADE. We know in fine what substitutes were accepted as distinctive tests, to prevail everywhere until—in some manner as yet unknown—the term of quest should be reached and the pearl of great price restored. When Moses, Aholiab and Bezeleel sat in the HOLY LODGE, at the foot of Mount Horeb, during the long wanderings of Israel in the desert of Sinai, by the great hypothesis of the tradition they were in plenary possession of all the Masonic treasures. When Solomon and others of the triad, who ruled the SACRED LODGE, sat on Mount Moriah, it was still as if the sun were at its meridian, a noon-tide glory of Masonry. But a change came over, by which the triad was broken and the light of the Art

was obscured. It seems to me that in the deeper understanding our Craft Lodges are a memorial of this original loss : it is a logical inference from all that we are told in the story and from that which we claim to seek ; for it is with us as it was with those Brethren of old who, after the passing of the Master Builder, agreed—till they could do better—to be content with things casual, though they desired things essential, and with accidents in place of the noumenal. It is as if, having heard and followed a great call, and having been long on the quest of God, it came about that—for want of a term—we had to rest satisfied with His image, or with unconsecrated Bread and Wine in place of the Higher Eucharist and the Holy Graal.

But after nearly five hundred years—I am speaking still within the hypothesis of the symbolism—there rose up the GRAND or ROYAL LODGE, which was in the day of restoration and the day when things are reborn or made anew, when Zerubbabel, the prince of the people, with their prophet and priest, led back Israel out of exile. It came about that, having made a great discovery within the precincts of the First Temple, they held their Lodge at Jerusalem and proclaimed the glad tidings, which are called the climax of Freemasonry—at least within the measures and under the obedience of the Old Law. And the original of that which we call the ROYAL ARCH is the GRAND or ROYAL LODGE. In the sense of this symbolism, notwithstanding all disparities occasioned by things that are left at a loose end and all temporal lacunæ, it may be said that the HOLY ORDER does, within its own degree, complete the Masonic circle, though only within measures of the Craft—in virtue of that mystical recovery which made the glory of the THIRD GRAND LODGE even as the glory of the first, and Jerusalem in the days of Zerubbabel as Horeb in those of Moses, who first promulgated the beneficent Law of Masonry.

The ROYAL ARCH may be defined briefly as the Grade of the Word attained ; but while a certain expectation is intimated on the part of those who ruled, there is nothing—as we have

seen—to shew that the Brethren who made the discovery were qualified by antecedent knowledge or were themselves dedicated to the work of quest. It was the providence of an accidental happening which brought about the event, and as such—on the surface—it does little honour to the important subject in hand. The discovery itself is unintelligible, as the story stands, since there is nothing leading up thereto—either in the Craft or ARCH.[1] But in Masonic Grades external to both the preliminary steps are found and the motive at work throughout. In view of this fact, I have suggested that the ROYAL ARCH has been lifted out of some Ritual series and utilised as an epilogue to the Craft, not a little to its own detriment because it was never intended originally to stand alone. In Masonic history we hear of the bare title, and of some undescribed symbol belonging thereto being carried in a Masonic procession, *tempus* 1743, while a year later there is an allusion to the Grade itself, but under circumstances which suggest that more than one version was about. The Grades which throw light on the subject are not in distinct evidence till a later period. If I may put forward a personal opinion, purely at its hypothetical value, it seems to me that as the ROYAL ARCH originated in these islands, almost certainly and beyond question, so also there were other Grades, side-steps or preliminaries, connected therewith and essential thereunto. It is impossible to speculate about their original form, in the absence of all evidence, or how far they have departed from it in the Degrees now extant: if we may judge by the vicious editing of the ARCH Degree itself, they have suffered drastic change.

The Grades in question are called respectively ROYAL and

[1] The implied appeal of the ARCH is to the wisdom, providence and foresight of the Master Builder, who did not leave the Art without a witness in respect of its great Palladium; but the scant and solitary intimation to which I refer, without being able to quote, has an air of late editing and is contradicted *in toto* by the Secret Tradition in Freemasonry as it is developed in other Rites. The Palladium belongs to the world before the Flood and so also the place in which it was hidden.

SELECT MASTER. But before offering a brief description of their scope and motive—to which I have alluded previously—I must refer to the year 1754, when several important items were grouped together under the auspices of a French Rite, as if they had been manufactured suddenly or suddenly collected together. I refer to the COUNCIL OF EMPERORS OF THE EAST AND WEST, otherwise the RITE OF HEREDOM or RITE OF PERFECTION, working twenty-two Grades superposed on those of the Craft. In virtue of certain sub-titles attached to some of them, on the authority of rare MSS. now in my hands, it would appear that not all of them were of French origin, though it is impossible to have any assurance on such a debateable point. The examples include ENGLISH MASTER, as alternative to INTIMATE SECRETARY, and ILLUSTRIOUS IRISH MASTER, as substitute for PROVOST AND JUDGE. However this may be, we are concerned more especially with the thirteenth Grade of the Rite, called ROYAL ARCH OF ENOCH or—in early examples—Knight of the ROYAL ARCH. As there are two titles, so also there are two forms, and that which is the more important is, I think, perhaps the later : one of its versions is incorporated at the present day into the long series of the SCOTTISH RITE. It goes very near to the root-hypothesis of the Secret Tradition and delineates the circumstances under which the Sacred Word was placed in the hiddenness, long prior to the THREE PROTOTYPICAL GRAND LODGES. In this form I believe it to be of foreign invention as well as redaction : its importance for our purpose is that it places a Masonic complexion on an early epoch of the Tradition. In the alternative and possibly earlier form there is no question that it is of English origin as to its root-matter and derives perhaps from some early versions of the ROYAL and SELECT MASTER GRADES, but from the former more especially and at a time when both were in a state corresponding more nearly to the mode in which they were communicated, not so many years ago, under the auspices of the EARLY GRAND SCOTTISH RITE, rather than

that of the CRYPTIC. The latter bears marks of editing by persons who had no acquaintance with the Secret Tradition. As regards all recensions, the time is that of Solomon, the Temple is still uncompleted, but the putative history in the case of ROYAL MASTER is antecedent to the Hiramic myth, which is still left at its original loose end in that of SELECT MASTER. The Grades in their several forms throw light on the central point of the ROYAL ARCH because they shew how a place of concealment was planned for the Secret Mysteries and how these were hidden therein until time or circumstances should render their restoration essential. The implicit throughout is that in such case the providence protecting what is understood as Masonry would intervene in favour of the Art, as it did *ex hypothesi* at the epoch of the Second Temple.

We shall follow the Secret Tradition at a later stage into strange places of Masonry, and if the intimations are often at variance they will be found in agreement on at least two points. The Tradition is always concerned with the power and grace of a Word, usually a Divine Name, and there is always an intention to shew that a hidden knowledge concerning it goes on from age to age. There is the Grade of KNIGHT OF THE EAST which in one of its versions—as I have shewn in a previous work—belongs to the Maccabean period, and the Candidate is in search of the Sacred Treasure after the profanations of Antiochus Epiphanus.[1] There is the Grade of TRUE SCOTTISH MASTER, which has been described already in a note and has the same purpose in view. It is pursued with such zeal that although the symbolical time of the Grade is in the days of Solomon, we are brought across the threshold of Christian Masonry, for the Grade is said to have been "revealed" by St John the Evangelist, and its Lodge was held by him, in succession to one which was opened on the banks of the Jordan by St John the Baptist. There is another recension

[1] See NEW ENCYCLOPÆDIA, i, 441, 442, and 1 MACCABEES i, 20–23.

in manuscript which differs almost generically, is not of the Solomonic epoch and belongs to Apocalyptic Masonry.

When we pass definitely into Christian Masonry the Tradition is still with us, although under several mutations. It owes something to Philostorgus and his ECCLESIASTICAL HISTORY, written at the beginning of the fifth century. In connection with the baffled attempts to rebuild the Temple at Jerusalem he tells us of certain workmen let down by means of ropes into a deep well, at the bottom of which—emerging above the water—there was found a small column, and on the column a book wrapped in a linen cloth. When examined, it proved to be a copy of St John's Gospel. For the rest, according to Christian Masonry, the Keepers of the Secret Tradition are represented as Knights of the Morning, Knights of Palestine, Sons of the Valley, Thebaïd Brethren, a Secret Brotherhood perpetuated from generation to generation in the heart of Jewry, but unknown to Jewry at large. They looked for a Master who was to come, the Deliverer and Messiah. In the fullness of time they found the Word in Christ, which is the message of the Christian Grades.[1]

We have been dealing with questions of fact in Ritual and with the tradition out of which they arise. I do not intend on the present occasion to dwell on the inferences to be drawn, however legitimate. They belong to the close of these studies. I have followed the Secret Tradition in its development through several paths, within and outside of Masonry. That there is a meaning behind the Tradition I am entirely certain, though it is of symbolism or allegory after its own manner and within its own measures, even as Masonry is. The great BOOK OF THE ZOHAR contains the whole doctrine of the Hidden Word and of the circumstances under which it shall be restored on the coming of Israel out of exile in the day of Messiah. But the ZOHAR is the book of the Secret Tradition in Jewry under the

[1] I am making here a summary allusion to much which will follow in one of the later studies.

Christian ægis. As regards the Lost Word, it depends from a question of fact, which of itself is of minor consequence, being the loss—as we have seen—of the mode in which the High Priest pronounced the Divine Name when he entered the Holy of Holies once a year, to make atonement for the sins of the people. Over this the ZOHAR allegorised, and in their fervid hearts the doctors of the Greater Exile looked for *Magnalia Dei* when this Word should be put again into their mouths. But that which it meant in their symbolism was the coming of the Kingdom of God on earth—to the chosen race above all, but apparently by derivation from these to all tongues and tribes and peoples and nations. The Secret Tradition was taken over by zealous scholars of Christendom during the sixteenth and seventeenth centuries, and they sought to convince Jewry that all which was expected had come in Christ, that it was possessed by the Gentiles and might be enjoyed by Jews, if they would turn their hearts to Him. This is the philosophy of the Tradition in brief and crude summary. But in another form and aspect it is the philosophy of the Tradition in Masonry, which is another story of a Word in loss or hiddenness, and this fact, which might be one of coincidence, is linked up with the Secret Tradition because it is represented—invariably and only—by a Sacred Name, an omnific and ineffable message and the plenary past of a mystery abiding in a Name of God. But the Tradition of the Name in Masonry was taken over by other *zelatores*, who after all intimations of the ROYAL ARCH OF ENOCH, ARCH of Zerubbabel and ARCH of Josiah the King, after all that was said to be inscribed on sacred plates of gold, came forward in their later day and founded the Christian Grades—the ORDER OF THE TEMPLE, the ROSE CROIX, the RED CROSS OF CONSTANTINE and KNIGHT OF THE HOLY SEPULCHRE. Like other makers of legend, they testified that the Word is Christ. It follows that those rumours of a Secret Tradition which are conveyed in the ROYAL ARCH are not confined thereto.

In one or another form they are in the body-general of Masonry.

What does this fact signify and where may it lead the Mason who is willing to dwell on such things and perhaps pursue them further? The answer to this question is the last word of this study and a kind of *obiter dictum*. It signifies that the Secret of Masonry, that Word too often lost, is the Secret of Christ realised in the heart of the Mason, and that from beginning to end our "peculiar system of morality, veiled in allegory and illustrated by symbols," has never had another object than to direct us with eyes uplifted to the bright Morning Star, whose rising brings peace and salvation to those who sit in tribulation and in the shadow of death.

Beyond the CRAFT DEGREES and that which is so justly denominated a HOLY ORDER there opens the almost illimitable realm of the High Degrees, and the beginning of their consideration from a new standpoint will now claim attention.

VI

THE SECOND BIRTH OF MASONRY IN CONTINENTAL RITES

WHEN we look upon that which is termed Emblematic Freemasonry, as it flourishes now about us, a great beneficent power extending to almost every part of the globe, under one or other of its multitudinous forms, it is difficult to believe that it came into manifest existence only about two hundred years ago, and we can sympathise with those imaginations which are still on the search of its traces in the far past behind. They are justified, moreover, for another and better reason. When we think of the first GRAND LODGE emerging at a date so recent as 1717, one is inclined to take it for granted that there is nothing more likely to be clear and beyond question than the circumstances of its origin. Such, however, is not the case, as we have found already on every side and under all aspects. It happens on the contrary that few historical problems are more hazardous in their attempted solution and few that have been more hotly debated than the subject of Masonic genesis. How comes it that such clouded and inscrutable antecedents characterise the beginning of an institution which seems in effect so recent, and is it possibly much older ? It should be observed that the question is in respect of Emblematic Freemasonry and not of any Operative art and craft. The answer thereto is by no means the main purpose of this study, which is designed to look at the present universal diffusion of the Order from an original point of view, and to offer an explanation of the fact which may be held, I think, valid, so far as it goes. But the matters of

origin and antiquity enter of necessity into my subject because it is possible that they may be an accounting cause, and I must deal with them in the first place.

It has been seen that Freemasonry came into manifest existence in 1717, when the first GRAND LODGE was founded, and the statement may obviously imply that something more or less in obscurity preceded the organisation which made its fact public at the date in question. It is essential, however, that we should choose our terms carefully and specify that which took place with great clearness. We know and have seen previously that Four London Lodges combined to incorporate as a GRAND LODGE, of which Anthony Sayer became the first Grand Master. We know also that there were other Lodges who had no share in the proceedings, that they were not only in London but scattered over the Britannic Kingdom, and that some of them were old and a few—especially in the North—very old indeed, as age goes in Masonry. They were survivals from the Operative past, and there is a general feeling among students that in the year 1717 most of them were in a languishing condition, as tends to happen with institutions that in the effluxion of time have lost their *raison d'être*. The Four Lodges were evidently languishing on their own part and likely to die of inanition. The proof is that one of the reasons for inaugurating a GRAND LODGE was to restore the quarterly communications. But there is no record of such meetings being required by the OLD CHARGES or being held by the Operative bodies of past times, and—as I have pointed out elsewhere—the reference is and can be only to quarterly convocations practised by the Four Lodges on their proper initiative. They were so moribund in 1717 that they had evidently ceased meeting, except indeed sporadically.

These are the particular antecedents of and belonging to the so-called Act of Revival, and it follows that nothing was manifested or made public in 1717 but the fact of Four London Lodges belonging to the Operative past making an unheard-of

departure by forming themselves into a GRAND LODGE and cementing—as it was termed—under a Grand Master. If Emblematic Freemasonry, as distinct from the Operative Craft, or as combined therewith, had not emerged previously, it did not emerge then. Furthermore, the first BOOK OF CONSTITUTIONS offers no evidence as to a figurative or emblematic element in 1723. The Four Lodges changed their programme and issued REGULATIONS occasioned by the new order; they looked about them for records of the past which could be brought together as a history; and they formulated CHARGES as a guide to rule their members; but they remained that which they had been in other respects.

To the question what was that there is only one answer possible on the extant evidence. They were and had been Operative bodies which had survived their practical use, which had ceased to be or to do anything within the meaning of the word operative, which admitted persons outside the building trades, including those who answered to the denomination of gentlemen.[1] Prior to the establishment of GRAND LODGE, they were not incorporations of Emblematic or Figurative Masons who moralised on the Craft and its tools, who recited an allegory

[1] What was it that drew them within the Masonic circle? What inducement did it offer to John Boswell, laird of Auchinleck, in the year 1600? We can understand how it came about that the old House of Roslyn maintained a shadowy protecting office over the Scottish Building Guild from time immemorial, because it was said of them so far back as *circa* 1678 that they "have been great architects and patrons of building for these many generations." (See HISTORICAL MSS. COMMISSION, vol. xiii, p. 56.) But no such concern prompted at the beginning of the seventeenth century, under the fungous growths of Reformation. What could have drawn Moray, a future and first president of the Royal Society? And who were those his makers, who deemed that they were sufficient and entitled to form a Lodge for his reception, almost on the field of battle? What in fine of Ashmole, or was it only that, like Anthony à Wood, his contemporary, he "hankered after antiquities," and we know that afterwards he developed a plan to write on the subject of Freemasonry? As the years went on how came it that in such Lodges as we meet with, there and here, the non-operative element exceeded that of craftsmen? Is there something that escapes us altogether? Was there something going on which, if we could only learn about it, would explain the strange attraction?

on this or that monument of architectural skill, who spiritualised temples or palaces. The proof is—as we have found—that there is no vestige of these suggestive and beautiful elements anywhere in the numerous written memorials of Operative Masonry, from the ancient REGIUS MS. to documents which are *post* 1717. This is the specific position of the subject when it is stripped of all adornment. It does not appear therefore that the clouded past behind Emblematic Freemasonry is one of great or indeed of any antiquity. It is on the contrary that at present inscrutable mystery which surrounds its seeming origin some years subsequently to the establishment of GRAND LODGE. Under the ægis of this institution there grew up between 1723 and the publication of a second BOOK OF CONSTITUTIONS in 1738 a Rite of THREE DEGREES which moralised on the art of building and on the tools used in that art. How it came about there is no evidence to indicate and the authors no one knows. Here is the historical problem to which I have referred and here the cloud upon our past. Moreover, the early eighteenth century is about the last period to which we should refer willingly the invention of an eloquent symbolism and the morality of a great myth. But we are driven by the force of circumstances, unless and until the past gives up some records which are now beyond our dreams.

This is how the Art stands, but when it was an accomplished fact and had come into public view, it had the Operative past behind it, personified—so to speak—in the Four Old Lodges. It followed that Emblematic Freemasonry had figurative trumpets to blow in respect of alleged antiquity, and they were sounded to some purpose by exponents of the Art and its claims for a full century and over. There are solitary "horns of elfland" blowing to this day, though there are comparatively few to listen. We remember but too well all that was said by men of a thousand dreams, who were held to be learned, shrewd and wise in the eighteenth and early nineteenth centuries. Putting aside—as already cited—the ineffable nonsense which

regarded the Great Architect of the Universe as the First Freemason, which said and believed also that Masonry began in Paradise, which had incredible theses on Babel, Nimrod and so forth, there were myths portentous which presented the Emblematic Art as flourishing in Egypt during I know not what dynasties of old; which affirmed that Greece and her Ancient Mysteries were concerned therein; that it was in Babylon, Persia, India, Mexico, wheresoever men made bricks and hewed stones, wheresoever they erected temples or palaces.[1]

All these and yet other testimonies were borne with no uncertain voice, but as if the past had given up its dead secrets to those who witnessed. The "voices were in all men's ears" who had any disposition to hearken. The result was a great number of pseudo-historical landmarks, but they have some time since fallen. A few that were set up much later, and are inscribed with such names as Roman Collegia and Comacini, have had axes laid at their roots and are now tottering.[2] The

[1] The historical thesis in the first BOOK OF CONSTITUTIONS is a memorial on the art of building written in this spirit, but apart from all moral applications.

[2] I do not mention Dionysian Fraternities, so called, the claims of which in connection with Masonic origins were brought forward in other days by people who did not happen to know for what these and their orgies stood, and who found that which they wanted to fortify and extend their dreams at all times and places in the world of the past. The Emblematic Freemasonry with which so many of us are acquainted at first hand came out of the London GRAND LODGE, whatever it may have owed to the symbolism of spiritual building developed by people like Robert Fludd from intimations in Holy Scripture; the London GRAND LODGE came out of the Apple Tree Tavern; and if anyone says that the Masonry of the Apple Tree Tavern was not derived from the Operative Lodges of England, represented by the OLD CHARGES, their only rational alternative is in English Hermetic Schools of the seventeenth century. If that is not always best "which lies the nearest," in spite of the old maxim, the sole excuse for seeking an explanation of things by an appeal to that which is remote is when real evidence offers that it does lie in the farthest. But it is entirely unlikely that the artificers of the Taj Mahal were the originators of the Hiramic Myth, and after reams of paper have been expended on the relations of Roman Collegia to Emblematic Freemasonry, it has not emerged that those old institutions were concerned with the art of being "built up as living stones into a spiritual edifice" meet for the habitation of God. The

explanation is that the work of material builders, their art and craft, are one thing but figurative or emblematic architecture is another. The one is as old as civilisation in all its stages and aspects, or is indeed yet older, seeing that savages build. The other can be referred only to the epoch at which we can trace its first records. It is not of Egypt, Babylon or other empires of the ancient world; it is not—as we have seen—of mediæval times, but of GRAND LODGE and its yesterday of two hundred years.

Within this period there has been impressed its mark and seal on the life at large of humanity, and we are seeking now to understand the forces that were at work, leading it from small beginnings in the Apple Tree Tavern to the almost incredible ends amidst which we live and move and have our being as Masons at this day. Two of them are ready to our hand, and with one of them indeed we have been dealing already at some length. By virtue of its birth and development under the ægis of an incorporation of Lodges in the likeness of those which were

Comacini are the root-matter of a more recent fiction, but as I have indicated in the text it seems already to have had its day. We have learned a good deal concerning them and have dreamed more, with the help of Leader Scott and the speculators whom she has stimulated, but it remains that so far as figurative building is concerned the Isle of Como is as fabulous a place of its beginnings as the Isles of the West, Heredom and I-colm-Kill. There is no moralisation on working tools to be found in the records concerning it, nor do we find that Comacini were covenanted to raise up an honourable structure in their own persons so that they might be worthy of the Como Guild. The house of these speculations is a house of mythic archives. The Hittites of Syria and Asia Minor may have been—as one of the theses affirms—of "Hametic descent" and may have built the Temple at Jerusalem: it is no real concern of the Emblematic subject. The Etruscans—from whom building was learned by the Romans—may have been Hittites: it is a question for architectural history. At the downfall of Rome the Roman Collegia may have settled at Como and thus become Comacini: it is a question of evidence. The Comacini in fine may have merged into great Masonic Guilds of the Middle Ages: it is not to be thought that the proofs of this are before us, but this is what has been said. The only point at issue is whether these matters of fact or faith account for the "peculiar system of morality" veiled in an allegory of building and illustrated by symbolism of working tools, and the answer is that they do not.

once of the building trade, it presented immemorial titles. The thing called Art and Craft of Masonry had changed its nature but it had not changed its name, and the kind of transformation signified that a mystery of general and even universal import had been substituted for the private reservation of a particular trade concern. The popular and uninitiated world was of course unaware of the change, which is recorded in no BOOK OF CONSTITUTIONS and in no Minutes. They learned with astonishment that there had been something among them for ages about which they had never dreamed.

This is the first and most obvious reason why the GRAND LODGE, though it stood only for Four Lodges out of an indefinite number, carried within it the elements of a great success and was enabled presently to cast its nets more widely over the Masonic world, a considerable initial hostility notwithstanding. The second was that it had acquired the attraction of a less or more elaborate Ritual; I have dealt with this subject otherwise and need not dwell thereon.[1] It is obvious, moreover, that these studies are addressed more especially to Masons, the majority of whom are likely to be acquainted at first hand with the chief authentic Rites, and they will know the kind of attraction, as I know it. In the early eighteenth century it was the great fact of Ritual which adorned and emblazoned the claim on an immemorial past. Here is another very obvious accounting cause for the spread of Emblematic Masonry, and why the CRAFT RITE OF THREE DEGREES, in spite of its transparent modernity, was fated to be adopted ultimately not only by the dissenting London Lodges of 1717 but throughout the kingdom. It followed that the GRAND LODGE grew in power and influence, for it and it only possessed and could deliver the goods, which compared strangely enough with those vestiges of primitive procedure in making Masons that can be traced in OLD CHARGES and in Scottish

[1] NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 290–299.

Records.[1] There were feuds and divisions to follow at a later period, but they do not concern us here.

In addition to these two serious and important elements of success, something must be allotted to the fact that so early as 1720, or prior to the period of developed Ritual and prior, so far as can be ascertained, to the Emblematic epoch in its plenary sense, the new and then struggling GRAND LODGE began to have "noble Grand Masters," as the BOOK OF CONSTITUTIONS terms them, thus earning publicity at least and a certain precarious status in the world of fashion.

A Duke of Wharton might only tend to hinder and tend also to disgrace any cause that he espoused, but he was a peer of the realm, and it was a thing that counted then, as in a very much slighter sense it counts now. For the rest, we are far away from the time when Lodges became Temples. The Emblematic Art was and remained for long a Mystery observed in taverns, and how it impressed a cynical contemporary is exhibited by the art of Hogarth. It was rising assuredly in the scale as well as spreading, which notwithstanding it recalls rather the position of a commonly well-conducted Harmonic Club.

But it had the Rituals, and under circumstances which are at once very doubtful and altogether unprofitable to discuss in the present place, Emblematic Freemasonry crossed the channel and took root in France. It spread also into other continental countries. Let us remember that it regarded all men as brothers and that—by the hypothesis—within the four walls of any Lodge these brothers met on equal terms.

[1] Gould puts it tersely and accurately, so far as Scotland is concerned, when he says that Members were "admitted and sworn," otherwise "sworn and admitted," for these expressions occur literally in the records. We hear also of an Apprentice being "sworn by the points" at Aberdeen in 1701; while David Murray Lyon—HISTORY OF THE OLD LODGE OF EDINBURGH, p. 22—affirms "that Masonic Initiation was formerly a ceremony of great simplicity," and that "if the communication by Mason Lodges of secret words or signs constituted a *degree*—then there was, under the purely Operative *régime*, only one known to Scottish Lodges."

The custom of accepting non-Operatives, both gentle and simple, into Operative Lodges of the past had made the English institution to some extent democratic, but never perhaps did a newer message enter the realm of Louis XV. There is no question that it must have been welcome in many quarters to the burdened people of that profligate reign. Moreover, it was the day of Voltaire, and we know what seeds were sowing.

In any case, Freemasonry began to flourish in France, but that which concerns me here is that there began also to come over it a certain change. We are not well acquainted unfortunately with the early state of our English Craft Rituals. The workings among us are many, and we are able to compare them with various accounts and excerpts in more or less surreptitious publications of the eighteenth century, including its first half. There is very little doubt that in however broad a sense some of these represented actual procedure in their day and generation,[1] though prevailing insincerity pretends to regard all printed Craft Rituals as spurious, including those which are in the hands of every one. There are many and grave differences between the surreptitious documents and our current ceremonial, and a considerable part of these, over and above original defects, may be results of the Lodge of Reconciliation and its laudable endeavours to reduce or remove the discrepancies of Ancient and Modern workings. Since 1813 many other changes have grown up, however, in the expository schools. But Emulation, Stability, Oxford, West End, whatever their names and claims, all are made in one mould and the variations are matters of detail. The case abroad was different—or at least in France and Germany, about which I know most—for the spirit of the High Grades —the great majority of which are *post* 1750, though the

[1] If we take Prichard's MASONRY DISSECTED as a particular and early case in point and compare it with the DEFENCE ascribed to Martin Clare, it is to be observed that the truth of the revelations which appear in the one are not challenged in the other. The DEFENCE is an *apologia* offered for things made public in the course of the DISSECTION.

beginnings of their movement are some ten years older—seems to have reacted on the Craft and produced great transformations. We are in the presence of procedure which was regarded in the light of an exalted observance, as something high and holy in the world of thought and action.

There is a typical illustration available in Rituals which are now in my charge, the work of a careful and educated French scribe. They are written on watermark paper exhibiting the royal arms of France and probably are referable to *circa* 1770 or 1775. There is only one date mentioned throughout the twelve volumes, being 1761, and it arises in connection with a High Grade Rite of the utmost rarity which is said to have been established then as a METROPOLITAN AND SOVEREIGN CHAPTER at the ORIENT OF MARSEILLES. In the collection to which I refer the CRAFT DEGREES are naturally presented first, and they may be summarised sufficiently for my purpose in the following brief manner, it being presumed that they illustrate workings which had been in existence already for a not inconsiderable time.

The points of correspondence between the mode of making an *Apprentif-Maçon* and the ENTERED APPRENTICE DEGREE, as this is known among us, are in the physical preparation of the Candidate and some but not all of the official secrets. Otherwise the procedure differs in almost every respect. There is no exhibition of working tools and consequently no moralisation arising therefrom. The Lodge is a Hallowed Temple and the Mysteries practised therein are concerned with the attainment of beatitude by the cultus of real virtue. It is the asylum of a Brotherhood established by wisdom, nourished by union and conserved by peace, for which reasons it is likened also to a realm of perpetual spring. It is approached by those only who are in search of the true light, while the Brethren who abide therein are builders of temples for virtue and prisons for vice. It remains to say that the experiences of a Candidate before he is restored to light are of an

exceedingly impressive kind, without and within the Lodge, which is situated symbolically in the Valley of Jehosophat, at the foot of a very high mountain, remote from all.[1]

In the SECOND DEGREE, which is that of COMPANION, the Candidate receives an explanation of things experienced by him in the Lodge of an APPRENTICE: they symbolise the trials which must be surmounted by those who aspire to the Lodge of Heaven. He hears something also concerning the building of King Solomon's Temple, its artificers and their Masters. But the Degree is transitional like our own FELLOW-CRAFT, and does not compare with that which precedes or that which follows thereon.

The procedure of the THIRD DEGREE is in the broad likeness of our own, but amidst such distinctions of detail that their enumeration would reproduce the Ritual itself at length. It begins with a mournful vigil about the tomb of the Master Builder, whose part is assumed at the beginning by one of the Brethren. The Pledge is imposed and taken on the New instead of the Old Testament, an observance which seems to have characterised also the two preceding Degrees. The Traditional History is concerned of course with the Hiramic Myth, but the codex differs entirely, beginning with the plan of David to build the great Temple and relating nothing as to the discovery or punishment of the murderers.[2] Among points which are otherwise of importance it may be noted (1) that all Master Masons are affirmed to be received and raised as such on the grave of Hiram; (2) that their symbolical occupation is building the funerary monument of their Master; (3) that

[1] There may be mentioned in illustration of this statement (1) the Cabinet of Reflection, (2) the colloquy with the Conductor of Novices, who is clad in a black robe, (3) the discourse of the Orator, (4) the examination made by the Venerable Master, (5) the Ablution which follows the Pledge, (6) the visitation of a symbolic charnel, alleged to contain the bones of perjured Brethren, (7) the experience of the Cup of Bitterness, and (8) the sealing with the Emblematic Seal of the Order.

[2] The reason being that these are the subject of concern in several later Degrees, for an account of which and their variants see my NEW ENCYCLOPÆDIA OF FREEMASONRY, *s.v.* ELECT GRADES, i, 225–232.

the word of the THIRD DEGREE is represented as withdrawn rather than lost, and as changed curiously enough by those who discovered the dead body, their reason being that the murderers might have obtained the secret; (4) that those who went in search of Hiram were Masters and not Craftsmen; (5) that the True Word was graven by Solomon on a gold plate and entombed with his Builder; (6) that in this manner it passed out of memory; (7) that it was destined, however, to be recovered among the ruins of the Temple in the days of Zerubbabel.

I have dwelt at a certain length on this transformation of the CRAFT DEGREES in a particular foreign country because it serves as a key to the living fact of continental Masonry in the eighteenth century, when it began to develop at a date which was in reasonable proximity, as it seems, to the birth of the Emblematic Art, in the sense that we attach to these words. I have seen other versions in manuscript of the French CRAFT DEGREES which differ from those herein summarised and yet are far enough from any workings extant to-day among us. It is evident that when Masonry came into the hands of our nearest continental neighbours it was as something that could be moulded to their own purpose and in the fashion of their own minds. Being presented to them, explicitly or by implication, as a system "veiled in allegory and illustrated by symbols," they recognised that its field was infinite, even as symbol and allegory, whence it could not be circumscribed within the narrow measures of English CRAFT DEGREES. Moreover, the question of its real though concealed origin was already a matter of debate. In 1737, and in a French Lodge, the Chevalier Ramsay delivered—as we shall see—an address which affirmed *ex cathedra* that the Masonic Order had its beginning in Palestine among Crusading Knights for the purpose of rebuilding Christian Churches; that it was carried into Europe by the returning chivalries; and that at a later period its chief centre was in Scotland. Out of this dream

there arose later on, or onward from 1754, the Rites which are almost without number of Masonic Chivalry and innumerable ÉCOSSAIS GRADES.

We have seen also that the French makers of Ritual found little use or edification in moralities of working tools, and although they maintained a connection with Solomon's Temple, it was overshadowed by the idea of a House not made with hands, in which the Great Architect might be truly present because it was a House of Good Deeds, a House of Peace, a Preparatory School for a World Divine and a Lodge of the Father in Heaven.[1] But the new Rites, emerging from the new dreams, took the whole subject further from the realm of material art and craft. The Temple was to be built in the heart, though it must be confessed that there are recurring allusions to one which should be erected ultimately at Jerusalem as a memorial of Christian Masonry before the face of the whole world, and of a Secret Tradition descending from Enoch to Solomon, from Solomon to Zerubbabel, thence to Essenian Fraternities and through these to Crusading times.

The ÉCOSSAIS GRADES are thought to have been concerned more especially with the preservation of the Word in secret and with the maintenance of the Scottish claim; but Kilwinning and Heredom were more and more transcendentalised, till the one became a Mystical House of Initiation and the other a Spiritual Mountain and type of all the Mysteries. As regards the Masonic Chivalries, those which took precedence of all adapted the Ramsay thesis to a specific Order of Knighthood, being that of the Temple. It was this, in their traditional

[1] *Ab origine symboli*, therefore—as it does not need to say—Masonry belonged to religion in France of the eighteenth century, and the CRAFT DEGREES led up to those which are Christian by logical stages. In many indeed, which, symbolically speaking, were under the ægis of the Old Law, a recurring confusion and contradiction brought in Christian elements. There are bad instances, mostly in negligible Rituals, of King Solomon's representative in the Chair having to pledge the Candidate on one or all of the Gospels, the mentality of those who devised them being incapable of regarding the First Dispensation except in the light of the Second.

stories, which brought Masonry to birth in Palestine; it was this which carried the Royal Art and its secrets—after its own apparent suppression—into Scottish Isles and Highlands. Over all arose the great emblazoned banner of the STRICT OBSERVANCE, erected originally in Germany, a bid for supremacy over all that passed as Masonry, but originating by its hypothesis in France, and to France it was carried in fine, when it underwent a great transmutation, becoming as

> "A spiritual city, with all its spires
> And gateways like a glory of one pearl."

To speak of this Supreme Rite, remembering the unsearchable mystery of its origin and all that it became under the auspices of the *Régime Écossais Ancien et Rectifié*, *L'Ordre Intérieur* and certain things in the hiddenness which are beyond these, we are brought at once to the fuller consideration of claims on Masonic predominance and claims on origin. They were put forward by various ÉCOSSAIS SYSTEMS and ELECT SYSTEMS; but outside the STRICT OBSERVANCE and the Areopagus of its Unknown Superiors, whose pretensions were withdrawn ultimately into the iridescent cloud out of which they emerged at first, there is one and one only which demands a word of notice, being that which was put forward *circa* 1777 by the German Rosicrucian Brotherhood.

This Order itself goes back to the first days of the seventeenth century, but it did not adopt officially an advanced ceremonial procedure till the date mentioned, when its own origin was put back far through the centuries and the Emblematic Art was affirmed to have issued from its House of the Holy Spirit. I am probably the only person in English-speaking countries who possesses its scheme of Ritual. In any case the last word has not been said on Rosicrucian-Masonic claims, but it is certain at least that the Eighteenth Degree of ROSE CROIX issued from the bosom of this most secret Order and was incorporated with the old RITE OF PERFECTION, going back to 1754.[1]

[1] See THE BROTHERHOOD OF THE ROSY CROSS, pp. 424 *et seq.*

I have now presented, as if in pictorial outline, the complete plan of the present study. It is indeed a question of looking on this picture and that, on the GRAND LODGE of 1717 in its outward and inward history, on the Masonry of Georgian Taverns, the Apple Tree Tavern, Goose and Gridiron, Rummer and Grapes *et hoc genus omne*, and the splendour of Templar Rites, Hermetic and Rosicrucian Rites, Mysteries of the Holy Sepulchre and Chivalries of the Holy City. It is indubitable and beyond challenge that there was a Second Birth of Masonry in Continental Rites. If Masonry began in a tavern it aspired subsequently to a *Palais Espériteux* of the Holy Graal. And the Great Rites remain among us, notwithstanding the imbecile decision of 1813, that something called " pure and ancient Freemasonry " consists of CRAFT DEGREES and the HOLY ROYAL ARCH. The fact of their existence offers a protest of centuries against that decree. They have been perverted like all Masonry in the Latin countries, but their light is shining among us, as in Denmark, Sweden and Norway. I have also the testimony of a German Mason that prior to 1914 the High Masonic Rites of his country were Grades of the Christ-Life.

And now to draw a conclusion. Having presented in summary outline the evolution of the Masonic subject, there is at least one lesson which can be taken into the hearts of all. Masonry is once again like Matthew Arnold's " heap of letters " placed into the hands of each and every Brother, and he can make of them what " word " he wills. It can be the word of the Rummer and Grapes or the word of the Holy City, but if it is the latter which finds expression in our lives, then whether we are Master Masons only or FRATRES LUCIS and KNIGHTS OF THE GOLDEN FLEECE, the highest message of the High Degrees will repose within us, coming down from the Lodge of Heaven, looking towards that time when we shall abide therein as " mystic citizens of the Eternal Kingdom."

VII

GRADES OF THE SECRET TRADITION

WITH the least possible repetition of all that has been written previously, I recur now to the fact of the Lost Word, passing over the substitutions offered in its place in the memorials of Masonic creation. Behind it extends the whole field of a Secret Tradition in Freemasonry. It is represented in the Craft by the Hiramic Myth under the kind of confusion which might be expected not only from the place, period and circumstances of its presumable origin but from the consequences of successive and not too intelligent editing. There is no intimation as to whence or how the three Grand Masters who presided over the SACRED LODGE derived their knowledge of the Word, and we do not hear that this Lodge was preceded by a HOLY LODGE which—on quite other authority—we know to have possessed the Palladium.[1] We are not told that before his untimely death the Master Builder took any measures for its preservation or that anything of this kind was done by one or other of the surviving Kings—that is to say, of Jerusalem and Tyre—by whom it was held in trust for the Masonic ages to follow. I have said that the story of the Word is left at a loose end, in the care of time or circumstances, and that the unfinished Quest is suspended.

But on the authority of 1813 and its Union we are called

[1] The authority in question is found in the High Grades with which I am about to deal. It is to be understood that there is no other. I have searched in vain the ancient theosophies, myths and folk-lore for records of a Lost Word. The Word in concealment is everywhere, and nowhere the Word that is lost. It is to be inferred therefore that the second is of Masonic invention.

upon to accept the ROYAL ARCH, not only as a supplement and completion of the THIRD DEGREE but as a Sacred Observance in which the Word is found. Let us inquire a little more deeply into the circumstances of this discovery. The first thing which transpires concerning the Grand Palladium is the fact of its dual nature, like a two-edged Sword of the Spirit or the gold and silver side of the Shield of Faith, according to Bailey's FESTUS. As such, it is guarded in an important place of the Chapter, encompassed by those who serve in the ROYAL ARCH, like the Chivalry of Montsalvatch encompassing and guarding the Mystic Stone of the German Holy Graal. Some early experiences of the Candidate are connected with the manifestation of a certain document from its place in the hiddenness, as if it might be Divine Archives. This is a notable event, though not indeed on account of its relation to the ROYAL ARCH of Zerubbabel or the finding of a Lost Word. As nothing leads up thereto, so nothing arises therefrom ; but it makes a connecting link between the ARCH as it is allocated in England to the period of the Second Temple and the ROYAL ARCH in Ireland,[1] which commemorates another loss in addition to that of the Sacred Word itself. It is commemorated therefore in

[1] I offer the following citations from the Latin Vulgate for purposes of comparison. *Octo annorum erat Josias cum regnare cœpisset ; triginta et uno anno regnavit in Jerusalem. . . . Fecitque quod placitum erat coram Domino. . . . Anno autem octavo decimo regis Josiæ, misit rex Saphan . . ., dicens ei : Vade ad Helciam, sacerdotem magnum, ut confletur pecunia quæ illata est in templum Domini . . ., deturque fabris per præpositos domus Domini ; qui et distribuant eam his qui operantur in templo Domini ad instauranda sarta tecta templi. . . . Dixit autem Helcias, pontifex, ad Saphan, scribam : Librum legis reperi in Domo Domini ; deditque Helcias volumen Saphan, qui et legit illud. Venit quoque Saphan, scriba, ad regem. . . . Narravit quoque Saphan, scriba, regi, dicens : Librum dedit mihi Helcias, sacerdos. Quem cum legisset Saphan coram rege, et audisset rex verba libri legis Domini, scidit vestimenta sua.* And thereafter, to the High Priest, Saphan and others ; *Præcipit . . ., dicens : Ite, et consulite Dominum super me, et super populo, et super omni Juda, de verbis voluminis istius, quod inventum est ; magna enim ira Domini succensa est contra nos, quia non audierunt patres nostri verba libri hujus, ut facerent omne quod scriptum est nobis.*—LIBER QUARTUS REGUM, *cap.* xxii, 1–13. It follows that the incident of the scroll belongs to the days of Josiah the King, not of the Second Temple.

both cases, but with due reason according to the Irish recension and to little purpose enough in that of England. We are concerned with the ARCH of Zerubbabel, so the second loss and finding can be dismissed herewith.

The Ceremonial has two points, the second reproducing the first after another and explanatory manner, but through an illogical arrangement the fact does not emerge. The first, moreover, is concerned mainly with the missing text and the second with the missing Word, otherwise, the long-lost Secret of the ROYAL ARCH. We can infer—if we please—that it was placed in concealment by the foresight of the Master Builder, but there is nothing to guide us, while so far as the logic of the law of evidence is concerned it is unescapably certain, on the basis of the whole mythos, that the Prince of the People, the Prophet, the High Priest and the other rulers had no canon of criticism to determine the relation between that which was lost and that which is represented as found, under peculiar circumstances, at or before the erection of the Second Temple. This is how it stands with the HOLY ORDER, and the fact is notable in view of its elevation at the Union into the sacred canon of pure and ancient Freemasonry.[1]

I have indicated early in these studies the great and saving points of the Ceremony, and as regards the discovered Word the insistence on veneration of God by which it is accompanied shines among the most impressive things in Freemasonry. The verbal formula can be understood obviously and only as a matter of high symbolism—unless it is relegated to the domain of irretrievable nonsense—and as such it can of course convey nothing apart from the meaning behind it; but seeing that the subject calls for contemplation under all its aspects it

[1] It is proper to add that the decree of the Union does not specify the Craft Degrees and their Supplement as represented by a particular or by any sequence of Ritual whatsoever, nor subsequently thereunto has there been a definition put forward on this important subject. It follows that the Ritual of Masonry is in the same position as its Landmarks and what is termed the Body thereof.

should be remembered that the doctrine of power in words is very old indeed, and this power was supposed to work automatically: to pronounce was to compel, even the gods themselves, and it is sometimes only by a precarious inference that any cited utterance can be regarded as carrying a known significance. Indeed the evidence is rather in an opposite sense, for ZOROASTRIAN ORACLES, so called, impose an anxious care for barbarous terms of evocation—words which were not understood—because of their accredited virtues. It would seem that the gods were influenced or coerced more easily by things which passed even their comprehension.

Now, the Secret Tradition in Freemasonry—which I am approaching here from another standpoint than that of my previous volumes devoted to this subject—was either invented to supply what is wanting in the ROYAL ARCH, namely, the history of the Word and the manner of its perpetuation, culminating in its ultimate recovery, or the event of the finding of the Word was lifted from the Secret Tradition without proper and practically without any explanation. The first alternative must be rejected decisively, because the Word of the Secret Tradition [1] is not that of the ROYAL ARCH, nor does its history connect the discovery with the Second Temple, except as a late incident. What then is this Tradition which—presumably in an early form—has been levied on by the SUPREME DEGREE, to the detriment of the full story and the confusion of those ROYAL ARCH Masons who would penetrate beneath the bare surface of things? The question is asked because Masonry, apart from the traditional history of its own symbols and apart therefore from an account of its own warrants, is incomplete and indeed dismembered.

[1] I have followed the universal practice by speaking of one Lost Word, on the authority of all whatsoever that counts in High Grade Masonry and also by universal consent. It should be understood, however, that there is no evidence for or against a duality or multiplicity of Words, so far as the THIRD DEGREE is concerned. There are obscure Continental Grades outside those of the Craft which offer a complete sentence.

We have seen that there are certain Degrees worked in England under the denomination of the CRYPTIC RITE and that they offer fragmentary particulars as vestiges of the Word in its past history. The first or SUPER-EXCELLENT MASTER was set aside at an early stage as containing nothing. The second or ROYAL MASTER represents the Master Word as held in reserve pending the completion of the Temple and then as communicable only in the presence of its three keepers. The latter provision at least arises indubitably from the THIRD DEGREE and the alleged loss owing to an untimely death. The third or SELECT MASTER is of a certain confused importance for the subject in hand. The proceedings—such as they are—take place in a Secret Vault or Crypt beneath the Temple, as constructed by Solomon under the Holy of Holies. It is a place of nine arches, from West to East, but the last alone is completed. The Ark of the Covenant is represented in the Council Room. At the end of his acception the Candidate learns that the vault was erected as a depository of the sacred treasures most revered by the people, that they might be preserved when the Temple and Holy City were destroyed, as foretold by the prophets.[1] It is mentioned especially that, according to the same alleged testimony, the Temple will be rebuilt after seventy years, thus leading up to the events of the ROYAL ARCH. It follows that this Degree has been devised or at least modified to serve as an introduction thereto. It is presumably subsequent to the ROYAL ARCH of Ireland.

It may be noted further that the place of deposition was the ninth arch, and that the treasures included copies (1) of the Ark of the Covenant, (2) Pot of Manna, (3) Aaron's Rod, (4) Book of the Law and (5) the Word of a Master Mason. This account is proof positive that the SELECT MASTER is an

[1] The authors or subsequent editors of this Degree would have done better if they had consulted the Scriptures or a chronological table attached to these. It happens that the prophets who testified to the disasters which would befall Israel are subsequent to the Solomonic period—that is to say, Isaiah and Jeremiah.

afterthought, and of course stultifies itself, because the things thus safeguarded can be regarded only as substitutes in respect of the first three, the originals being in the fore-doomed Temple; while the last Degree of the Rite, otherwise SUPER-EXCELLENT MASTER, says that at the sack of Jerusalem the King of Babylon seized all the Holy Vessels.[1] I conclude that the CRYPTIC DEGREES are a late and unconvincing invention, and that in particular SELECT MASTER has been devised or modified [2] —as stated—to explain the ROYAL ARCH, but is not a valid accessory thereunto. It is possible that it reflects confusedly from anterior materials, as there is one sense in which it explains too much. The exploration of the Vault in the SUBLIME DEGREE learns nothing of the Ark of the Covenant, the Wand or Manna.

We must go further therefore in search of the Secret Tradition concerning the Sacred Word, and may glance in the first place at some additional points in the rare French Rituals, to some of which allusion has been made previously. There is a version of the Traditional History in a LOGE DE MAÎTRE, which says that the body of the Master was raised by the aid of the Master's Secret Token and with M.·.B.·.N.·., understood as a sacramental formula. The body lay in state by order of Solomon within the Sanctuary [3] and thereafter was buried, a plate of gold being placed over the grave bearing the Hebrew inscription

[1] Compare 2 CHRONICLES xxxvi, 7: "Nebuchadnezzar also carried of the vessels of the House of the Lord to Babylon, and put them in his temple at Babylon."

[2] The Eighteenth Degree of the EARLY GRAND SCOTTISH RITE, in the only recension which I have found, corresponds by title and a certain skeleton of procedure with SELECT MASTER, but it knows only of three vaults, and in the third of these it is said that there were three pedestals surrounding a cube of white marble. The Omnific Word was engraven on the cube, while on the pedestals were placed the embalmed heart of the Master Builder, the crowns of Solomon and the King of Tyre. The BOOK OF THE LAW was also elsewhere, wrapped in linen and accompanied by coins of Solomon's reign.

[3] Apparently the Holy of Holies in the understanding of this Grade and not the Holy Place. Compare what is said on this subject in English, Scottish and Irish workings.

יהוה, described as the Ancient Master-Word, which was lost for long *pour ne l'avoir pas pratiqué.* It will be observed that there was no concealment about it and no mystery. It was found among the *débris* of the Temple long after Zerubbabel had rebuilt the tomb of Hiram,[1] and is purely and simply the Name of the Grand Architect of the Universe for the Grades of PERFECT MASTER and INTIMATE SECRETARY. In that of INTENDANT OF BUILDINGS it is said that the Holy of Holies is that space within the triangle in which is written the Name of the Grand Architect—a strange intimation, for the Temple of Solomon itself is beginning to dissolve in symbols, and in those moreover which do not belong to the Temple, as it was projected on the external plane.

We have been glancing at incidental points which in a manner have grown up within the Rites and have not been imposed thereon, so to speak, as an historical consideration. The Grade of CHEVALIER DE LA ROYALE ARCHE presupposes a rumour at least concerning a ROYAL ARCH in England: otherwise it would be described as CHEVALIER DE L'ARCHE ROYALE. It seems to draw, among other sources, from SELECT MASTER, or alternatively to be one of the prototypes on which the latter was formed; but in both cases there is the likelihood of inevitable coincidence between procedures which involve exploration below the ground. In this case we are concerned with the discovery of a subterranean arcade formed of nine arches. It is reached by raising a large square stone on the northern side of the Temple and thereafter by a descent of nine steps. There is the usual spectacular business of thunder pealing, the sun shining suddenly into the crypt, being obscured afterwards by clouds and then again shining. The Palladium discovered in the Vault was a triangular stone, bearing in its centre the Name of God in Hebrew and one of the three following letters

[1] This is likely to be taken as illustrating the ignorance of French Freemasons concerning the English ROYAL ARCH; but it is probably evidence of indifference rather than want of knowledge. There was surely opportunity of acquaintance, had the disposition existed.

at the three angles : I.·.B.·.M.·., said to be "the initials of the True Name borne by our Grand Master."[1] The last letter is said to have been placed at the apex. It is to be observed that their significance is not communicated to the Candidate, nor is the Sacred Name lettered or spoken. A history of the Chivalry is appended and represents King Solomon, after the death of the Master Builder and the punishment of his murderers, taking refuge frequently in the Sanctuary of the Temple or in his cabinet, and there meditating upon some profound mystery. By consequence the Nine Elect Masons of the FIRST ELECT DEGREE conceive that there are further aspects of the ROYAL ART which are still unknown to them and implore their sovereign for an opportunity to advance in knowledge. The answer is that they are seeking that which cannot be given but must be discovered by their own labour : it is for them to toil and search, and the King prays that God will reward their zeal. On a day, the consequent activities have brought them to certain piles of rubbish in the North, being that place where the Master was interred hurriedly. In the act of removing these they came upon an iron ring in the centre of a squared stone, which they contrived to raise and so discovered the vault, as described in the Ritual, together with the Palladium concealed therein, otherwise the Masonic Secret which could not be communicated by Solomon. They became in this manner Brethren of the ROYAL ARCH, for we must commute as we can the absurdity of the supposed Knighthood, which fortunately connotes no accolade. Masonic chivalries are often like those of the old romances, where the heroes—for example—of the RECUEIL OF THE HISTORIES OF

[1] I leave this to the consideration of ROYAL ARCH Masons. A crude coloured vignette is affixed to the beginning of the MS., representing the jewel of the Grade, an Arch, having a pedestal beneath and thereon a triangle inscribed with the word JABULUM, which cannot be translated as it stands. It may be compared with the initials cited in the text above and is evidently placed in apposition to the Divine Tetragram, described as the Name of God in Hebrew. But the initials stand also and obviously for Jacobus Burgundus Molay, the last Grand Master of Knights Templar.

TROY are represented as Knights. In the recension which I have used the French ROYAL ARCH is only by implication and according to subsequent developments in a later Grade to be identified with that of Enoch. It is clear, however, from the Ritual and the history attached thereto that the Vault was not built in the days of Solomon. He explains subsequently to the Elect Brethren that it was once a Sacred Place in which was erected the throne of Israel and of the royal house : it served otherwise as a Council Chamber and a place of initiation. It became a Secret Vault after the death of the Master Builder.

There follows the Grade which is called GRAND ELECT, otherwise PERFECT MASTER and SUBLIME ÉCOSSAIS, filling an entire volume in the collection on which I depend and extending to nearly three hundred pages. As such it is the development and completion of KNIGHT OF THE ROYAL ARCH.[1] The Lodge represents a subterranean vault, and an illuminated transparency in the East exhibits a delta or triangle, described as that of the Burning Bush, emblazoned with the Sacred Name of the Great Architect of the Universe in Hebrew letters. It is called a Lodge of Perfection, and the Master represents Solomon ;

[1] A proemium to the Grade is given in a prefatory part and accounts among other things for the Écossais denomination of one of its sub-titles. (1) It occupies the fifteenth place in the archives before me, but is said to be the thirteenth Grade of the ROYAL ART, corresponding thus to the ROYAL ARCH OF ENOCH in the SCOTTISH RITE. (2) It is called chief and last of Ancient Masonry, as renewed by James VI, King of Great Britain and Ireland. (3) It is said to have been preserved in Scotland, his original realm, according to information received from the GRAND AND SOVEREIGN LODGE of Edinburgh. (4) The GRAND LODGES of England, Germany and France are suffragans of this Masonic centre. (5) Prior to the wars of 1740 the Grade was practically unknown in France, English Masons being too well acquainted with French fickleness and indiscretion. (6) It was disseminated, however, by English prisoners of war in recognition of the generous treatment received at the hands of their captors. (7) Among the first to be advanced by Admiral Mathews—included among the prisoners —was Stephen Morin, who made several visits to England in order to perfect his knowledge of the Grade, and founded Lodges subsequently in America and France, in conformity with powers received. (8) It was established at Martinique, Bordeaux, Paris, Toulouse, Marseilles, Montpellier, Brest, Rouen, Antigua, Port-au-Prince, St Domingo and otherwhere. It is affirmed that all these Lodges have the same laws and the same teaching.

but it is a purely technical ascription, to which nothing corresponds in the Grade, while its long recitations speak of the Jewish King as of a person remote in the past, and of events subsequent to his death—for example, the destruction of the First Temple and of Masonic traditional history up to, though not including, the epoch of the Crusades. The object throughout is to present a complete picture of historical Freemasonry within defined limits. The ceremonial procedure is slight and is overshadowed entirely by the several discourses and their import as contributions to the Secret Tradition of the Order, here for the first time revealed—as it may be said—at full length.

The Candidate is advised that he is now at last to be made acquainted with those secrets for which substitutes were provided at the death of the Master Builder, and this not alone as regards the Sacred Name and its true pronunciation [1] but as to those who were acquainted with it in past ages and the mode of its hidden transmission. The secret of His True Name was revealed by God to Enoch, who was transported for this purpose to a high mountain, where he beheld a radiant triangle inscribed therewith. But the story is that he was forbidden ever to pronounce it. He was then taken to a subterranean place, into which he descended by nine arches, and in the ninth or undermost he beheld the same triangular plate. He constructed a temple subsequently—as we have seen in a previous study—that is to say, composed of nine analogous arches one above the other, according to the revelation of his vision. Methuselah, his eldest son, had charge of the work, which was performed in the land of Canaan, afterwards the Land of Promise and Jerusalem. But Methuselah did not know the designs of his father. Enoch prepared a duplicate of the golden plate, inscribed and erected it on

[1] It is pointed out to the Candidate that this has not been made known to him as a Knight of the Royal Arch. The reference is presumably to the Divine Tetragram, but it should have been added that he remains unacquainted with the significance of I.·.B.·.M.·..

a pedestal of white marble, fixed beneath the lowermost arch.

He had been warned also concerning the Deluge to come, and fearing that all knowledge might perish therein he built two Pillars on the highest mountain in that region, one being of bronze, to resist water, and one of brick, to withstand fire. We have seen that this story is told by Josephus,[1] but the Masonic account offers variants of its own making. On the Pillar of brick Enoch inscribed hieroglyphics, recording that a precious treasure had been deposited beneath the subterranean arches of the Temple which he had built to the Lord; and on the bronze Pillar he engraved the chief liberal arts, especially that of Masonry. The Pillar of brick was destroyed in the Deluge, but that of bronze survived and therefore also the arts. The titles of Masonic antiquity derive herefrom.

After the Captivity in Egypt the true pronunciation of the Divine Name was taught by God Himself to Moses;[2] but he and his descendants were forbidden to inscribe it, though he was told of a day to come when it should be discovered by his children, graven on a plate of gold. Meanwhile the pronunciation communicated to the Lawgiver became corrupted in the course of generations and years. Solomon was acquainted with the manifestation promised to Moses, and

[1] It is reproduced by Anderson in the first BOOK OF CONSTITUTIONS. According to Josephus, the Pillars were erected by "Some of the sons of Seth," while that which they inscribed was "the discoveries they had made in astronomy." We may compare a story of Porphyry concerning certain "very ancient Pillars preserved in the Island of Crete," but it should be mentioned that I cite this on the authority of Chevalier Ramsay's PHILOSOPHICAL PRINCIPLES OF NATURAL AND REVEALED RELIGION. The "Mysteries of Religion" are said to have been graven on these monuments.

[2] "And God said unto Moses: I AM THAT I AM; and He said: Thus shalt thou say unto the children of Israel: I AM hath sent me unto you. . . . I appeared unto Abraham, unto Isaac and unto Jacob by the Name of God Almighty, but by my name JEHOVAH was I not known to them."—EXODUS iii, 14, and vi, 3. For "God Almighty" read ELOHIM in the Hebrew. The VULGATE substitutes ADONAI for JEHOVAH: *Et nomen meum* ADONAI *non indicavi eis*. In opposition to this there is all Theosophy of Israel.

when he began to build his Temple the remains of a previous edifice were unearthed while laying the foundations; but fearing that it had been erected to false gods, he removed his operations to another locality. After the death of the Master Builder, though prior to the completion of the Temple, the remains in question, being those of Enoch's vaults, were examined further, under circumstances similar to the particulars given in KNIGHT OF THE ROYAL ARCH. This resulted in discovering the ninth arch, the marble or agate pedestal and golden plate. The latter was removed into another vault, where the three Grand Masters who presided over the SACRED LODGE held their secret councils. It was also beneath the earth and is said to have held the Masonic Pillar of Beauty, which supported the Holy of Holies immediately above ground.

As regards the Master Word in use prior to the Builder's death, this was the Divine Name as corrupted in the course of the centuries. Its true characters were now at last revealed and the true method of its pronunciation; but after what manner the latter became known to Solomon does not emerge in the story. It is said that after the dedication of the Temple many Perfect and Sublime Masters of this august Grade dispersed through neighbouring countries, and it is in this manner that Masonry became widely diffused. At the destruction of Jerusalem by the King of Babylon certain SUBLIME MASTERS melted down the gold plate, preserving the Word only in memory. It was spelt henceforward letter by letter, and this continued in the Temple built by Zerubbabel. Subsequently—according to the last Discourse of the Grade—the pronunciation and even the lettering were alike lost, except for the GRAND ELECT MASONS.[1] They are represented as

[1] It will be understood therefore that implicitly and otherwise the holders of this Grade were predominant over all inferior Masonry. Theirs was a Rite of Perfection. It may be noted in this connection that the first subdivision of the modern SCOTTISH RITE after that of the CRAFT GRADES is worked in a LODGE OF PERFECTION and comprises all Degrees from the Fourth

scattering into Egypt, Syria, Scythia and the deserts of the Thebaïd. Others passed overseas to England, Scotland and Ireland ; but it is pointed out that they were and apparently remained Israelites. After several centuries a general degeneration is said to have taken place among them, a few only excepted, who became—as it were—an inner circle, faithful to the great tradition, true unto that which it exacted and transmitters of the treasured secret with all due precautions. The story is brought down in this manner to the important epoch of the Crusades.

As the GRAND ELECT GRADE is compelled by the necessity of its case—being an external Ritual—to remain, consciously or not, within the measures of symbolism, and has so little horizon beyond that it does not realise the inevitable symbology of every lettered word, there is no real call on our part to consider that which it proffers as the Great Palladium of its Rite, the supposed Masonic Sacrament revealed to Enoch and perpetuated from him through the ages. Yet it is likely that the present study would be considered incomplete by many, if nothing were said upon the subject. We may pass over the pretended communications of KNIGHT OF THE ROYAL ARCH, which is prefatory and comes to nothing. One Grand Word of the revelatory Degree is MACH-MA-HA-RABA-ACH, and it is said to signify : " God be praised ; we have found." But it is described otherwise as a Password given to the Guardian of the Sacred Depository.[1] It is obvious therefore that what

to the Fourteenth, the Thirteenth being ROYAL ARCH OF ENOCH and the last SCOTTISH KNIGHT OF PERFECTION, a shadow in dereliction of the elaborate creation summarised in the text above.

[1] There is a mammoth collection of Words, beginning with corruptions of the Sacred Name which had come to pass at various times. Apparently in one of its forms, though it is no better than nonsense, there were the following combinations : (1) JUD = Divine Brilliance ; JEO = Omnipotence ; JUA = Dazzling Light. (2) One divagation of the Name produced JOD, HEU, AN, HEE, deriving—it is said—from HAJATS or HAYAH = He was, and HAIIAH, presented as signifying He is, He was, He shall be. (3) Other corruptions were JEVA, JOVA, JUHA and JAVO, JAOU, JEHEVAH ; but I make a selection only. There are also collocations which serve no purpose except

is called in French parlance the Tyler of the Grade, being the Repertory of its Official Secrets, furnishes mere camouflage in respect of the Word : it is relegated to a separate volume. We have seen that the revelation made to Enoch was the True Name of God as distinguished from the self-description of EXODUS iii, 14, which is אהיה אשר אהיה. It is said on p. 121 of the Ritual : " And Moses answered Him, saying : Who art Thou ? And God said unto him : J.·. is my name, signifying strong and jealous," the allusion being to EXODUS vi, 3 : " By my name JEHOVAH was I not known to them." It follows from the claim of the Grade *passim* that the secret communicated to GRAND ELECT MASONS was the lost pronunciation of the TETRAGRAM=יהוה, otherwise with its true vowel points and not with the " vocalisation " of אדני= ADONAI. They were therefore in a position to pronounce that Word which was reverberated once a year by the Jewish High Priest of old, alone in the Holy of Holies, amidst the engineered clamour of the people on the hither side of the veil : they had found that which the Kabalistic doctors of Israel look to be restored only in the golden days to come, which are days of Messias.

It remains to say that the claim of the Grade is not of course fulfilled and that there is no utterance of the Name, the way of escape therefrom being found with some subtlety. The Candidate has heard that a practice of lettering was adopted

to swell the list, as, *e.g.*, (1) ADONAI = O Thou alone eternal ; (2) JAHABULUM = In God alone is my faith : compare note *ante*, p. 132 ; (3) JEHOVAH = Shining God. It should be understood that the attributed meanings are nonsense, like many of the words themselves. There is, thirdly, a collection of nouns and qualities out of which there can be formed what is called a perfect square, and this is given in a diagram : but it is foreign to Grade and Tradition. In the fourth place there is a password referable to each of the nine arches, as, for example, GOTHA, allocated to the fifth, and this will serve for the whole. There are, fifthly, various " covering words," like veils which must be raised successively to reach the penetralia of the Sacred Name. In their multiplicity the Name itself passes by intention out of view and is never disclosed formally, though cited as we have seen, as if casually and by accident, amidst a number of other words. But in a transparency it illuminates the Lodge throughout the whole proceedings.

long ago in order to keep the secret. When therefore in the CLOSING of the Lodge the Grand Master asks the Senior Grand Warden what he has brought from Judea, the latter approaches and whispers in his ear, after which there is formed a Chain of Union between all the Brethren, the Word is lettered from one to another and so returns to the Master, who proclaims that the Lost Word is found and is to be hidden in the depth of the heart.[1] Amidst all evasions of supposititious attainment in Masonic symbolism, this is probably the most acute. When a Candidate withdrew finally from the particular Lodge of Perfection, he had heard so much and had heaped one upon another so many passwords, words of successive arches and covering words, that it must have been difficult for him to realise that he went forth in reality as he entered, with empty hands.

Hereof is the Grade of GRAND ELECT in respect of the Secret and Sacred Word inscribed on the GOLDEN DELTA, the Holy and Mysterious Name, called otherwise *parole innominable*. That which King Solomon affixed to the Pillar of Beauty in

[1] We may compare the Doctrine of the Grade, which covers most of its ground and is in the form of questions and answers. It follows the CLOSING, and was possibly provided for purposes of study rather than for use in the Lodge. Alternatively, the responsions were made by the Candidate or furnished on his behalf, and the salient points follow. " Q.—What did you behold on entering this Most Holy Place ?—A.—The most brilliant of all lights, by which I was dazzled and filled with profound respect.—Q.—What was this brilliant light ?—A.—The resplendent DELTA, a triangular plate of gold, belonging to the Sacred Depository known to patriarchs of old, otherwise the original GRAND ELECT, PERFECT and SUBLIME MASONS. The Name of the Divinity was graven thereon, and it was fixed upon a pedestal in the centre of the Sacred Vault. . . .—Q.—Give me this Name or Word.—A.—I cannot, Most Puissant.—Q.—How shall I know that you possess it ?—A.—MAHABIN and MOABON were substituted for it in GABALON, prior to the Grand Password MACH-MA-HA-RABA-ACH, or the three times five word "—meaning SHIBBOLETH and signifying that this word was repeated thrice and called for five times. " The last covering word is ADONAI," alluding perhaps to the Hebrew practice of " vocalising " TETRAGRAMMATON by the pointing of this alternative Sacred Name. As regards GABALON, it is held elsewhere to signify Friend, Elect, Chosen, Favourite or Zealous Master ; but it is also the name of a township situated at the foot of a mountain and said to have been bestowed on the mother of the Master Builder, after the death of her son.

the vault beneath the Holy of Holies was JOD, HE, VAU, HE, the Divine Name of Four Letters, construed by us as JEHOVAH : it is this and no other which, after all his travellings, is revealed to the Candidate. But he knows or ought to know that he has been moving of his own free will through a world of types and can expect no higher wages than those which types convey. He cannot complain therefore that he has heard it from childhood at the Church in which he was born and has read it in sacred books. It is the same kind of discovery as the BOOK OF THE LAW when he became a KNIGHT OF THE ROYAL ARCH : he knew then already and heard again that the message of its first versicle is : *In principio creavit Deus cælum et terram.* It is indubitable that Words communicated in Official Mysteries must be either known or unknown, and that their Books delivered to a Candidate must be either strange or familiar. But as I have intimated elsewhere in these studies it can matter little which it is, for an unknown Book may convey less than one that is known well, and a strange word may be worse than one which is worn by daily service, for it may have no meaning at all. He who looks for a guerdon which is not in verbal formulæ and not in a written codex must pursue his quest and travelling in another mode of things than the world of types.

The Grade of GRAND ELECT offers the clearest individual presentation of the Secret Tradition in Freemasonry. It would be easy to extend the findings, for sources are many and varied, but it would not alter materially the position of Masonic Tradition. The latter would continue to draw on the near or further past, with modifications and added inventions, but would not depart from the groundwork here established. The summary of the whole subject is thus that there is in the first place an alleged myth, culminating in the symbolism of a Lost or Hidden Word, and that with such appeal to antiquity as was under the circumstances possible a tradition was manufactured to produce a point of departure for its supposed

history, to extend the myth of its concealment and account for its transmission to the eighteenth century. Such is the Secret Tradition in Freemasonry, reserving for later consideration the question of values and for the immediate next study the modes of transfiguration which the Word underwent, and its history through centuries of secret life in Christendom.

VIII

CHRISTOLOGY OF THE SECRET TRADITION

It has been indicated, on the evidence of its Rituals, that French High Grade Masonry was unable to contemplate things of the Old Alliance except in the light of the New. The Grade of Grand Architect is concerned, as we have seen, with the finding and installation of a successor to the Master Builder; but when it is said that the Glory of the Lord manifested in the Holy of Holies at the dedication of the First Temple, according to the Ritual account, the Shekinah was represented by the Apocalyptic Lamb reposing on a book sealed with seven seals. There are casual intimations like this in a number of Grades that otherwise are not Christian and are long antecedent to the Christ of Nazareth in their symbolical time. It is easy to say that things like these are anachronisms, but they are likely to have been matters of intention as frequently as of mere accident. The explanation is that true High Grade Masonry understood its Secret Tradition only in Christ. There is a sense of liberation attained when the Old Temple and its symbols are left in fine and for ever. A Grade of Sublime Écossais, which differs altogether from that of Grand Elect,[1] affirms that antique Masonry is dead, that it is symbolised by ruins and a serpent with three heads—possibly the three Craft Grades, which are under the First Covenant. A new Masonry has arisen, and this is symbolised by the City which lieth four-square. The one is Babylon of the Apocalypse, while the other

[1] It will be remembered that this important Grade carries Sublime Scot as one of its sub-titles.

is the New Jerusalem.[1] There is also SCOTTISH TRINITARIAN,[2] which testifies that three rule the GRAND LODGE of the Universe, namely, the Most Holy Trinity. The Candidate equals the Master in virtue of a triple alliance, being (1) that which the Eternal contracted with Abraham, the father of nations; (2) that which He contracted with Moses in the Name of the Law and the Grace reserved for the elect in the Sacred and Holy Tradition behind the outward Law; and (3) that which He contracted with all mankind by the death of Christ Jesus, wherein the Word of Death in the THIRD DEGREE becomes the Word of Life. A triangle is shewn in the Lodge, having a point in its centre which is said to represent Truth, that is to say the Second Person, Who is our Beginning, Middle and End. It does not need to add, but is affirmed in the Ritual, that the Temple of a SCOTTISH TRINITARIAN is raised upon the corner-stone, on which it is erected as a building that is

[1] The Grade of Sublime Écossais is the Nineteenth in the SCOTTISH RITE and is denominated GRAND PONTIFF, to which the older title is alternative. Among my authorities for these studies there are the Secret Rituals of Albert Pike, from the Fifteenth to the Thirtieth, both inclusive, and in plenary unprinted form. The Masonry which has fallen into ruins is represented by destroyed Jerusalem, and that by which it is replaced descends "out of heaven from God." According to Pike, this is "the New Empire of Light and Truth." On the other hand, the overthrown city answers to that "Empire of Evil" which is to be overwhelmed in the last great conflict between the Principles of Light and Darkness. This explanation is peculiar to the Grand Commander of the Southern Jurisdiction, U.S.A., and is at issue with the intention of the Grade in its older form. The dead Masonry was not the Empire of Evil but that which belonged to the Old Law and had passed into desuetude at the dawn of the Everlasting Gospel. The meaning is that it could no longer stand alone, in separation—that is to say—from the High Grades in Christ. The Legend of the Master Builder was valid only as a type of the Master to come and dead apart from the anti-type. It is not to be supposed that I have a brief for this interpretation, but it is desirable to show that Pike's Grade of GRAND PONTIFF is another story altogether than that of SUBLIME ÉCOSSAIS.

[2] It is divided into three parts, corresponding by motives and titles to APPRENTICE, COMPANION and MASTER. I suppose that I am the only person who has seen them in England. It is said that the Grand Architect of the Universe formed the First Lodge, alluding to that of the universe, as we have seen in another connection. It is said also that the Brazen Sea of Solomon corresponds to the Christian Font and its waters to the Waters of Baptism.

perfect by intention in all its parts. The Great Past Master who prepared the ground was St John the Baptist, the first who pronounced valid words for the foundation of the new edifice, to the honour of the Everlasting Gospel and the Eternal Presence therein, behind the Veils of the Tabernacle.

These things are faithful and true within their own measures, but they are cited only as casual illustrations of a pervading spirit, not of the Christology incorporated by the Secret Tradition in Freemasonry. This is a formal development in a fixed historical setting, of which there are several variants or recensions, so to speak, most of them going back upon the past of the GRAND ELECT Grade and making a new start from one or another point,[1] but more commonly and obviously from that of the First Temple.

In the old SUBLIME ELECT KNIGHT OF TWELVE—corresponding by title to the Eleventh Degree of the modern SCOTTISH RITE—the Candidate is pledged to pour out at need his blood even to the last drop in defence of the Christian Religion, and on this understanding only he learns its traditional story. He is told that the Twelve Elect Masters who had charge of the Craftsmen after the death of the Master Builder became

[1] There is, for example, the Grade of NOACHITE, otherwise PRUSSIAN CHEVALIER, which represents Phaleg, the legendary builder of Babel, reaching Prussia in a state of repentance, and the Prussian Chivalry claims derivation from this source. But the claim is stultified, because the Traditional History fails to shew that Phaleg brought anything with him or that he established anything. It follows that the Mysteries which Noachites are supposed to have communicated at the time of the Crusades to Hiramic Masons were gifts of empty hands. I speak of the Grade according to its original form in one of the rare collections. It was altered and rewritten by Albert Pike for the American Southern Jurisdiction, as the twenty-first Degree of the SCOTTISH RITE, and it must be said that he accomplished therein the most ridiculous of all his transformations. There is indeed no end to its nonsense. The NOACHITES have become the Secret Tribunal, while the Candidate takes the part of a Saxon, who claims to be (1) MASTER MASON, (2) KNIGHT ROSE CROIX and (3) a Crusader of the twelfth century. He appeals to the Tribunal on a case of wrong and injustice, the accusation being levelled against one of its own members, who is present in the GRAND CHAPTER, is found guilty and having been banished as a perjured knight the accuser is installed in his place.

a distinct Confraternity when the Temple was finished, and were governed by a Chief appointed among themselves. They were chosen Guardians of the Temple, in separation from the rest of the world, and were devoted otherwise to works of beneficence. When the light of the Morning Star arose in Palestine a number of their descendants embraced Christianity and imparted their secrets to Christians received among them. The Order continued in splendour till A.D. 700, after which it deteriorated, and at the opening of the twelfth century it had become almost unknown.[1] A few pious members undertook, however, to follow the Statutes and were joined subsequently by various Christian princes in a common undertaking to establish a Christian Temple, on the pattern of that of Solomon, in the Holy Land.[2] Some time subsequently this Order was united with that of St John of Jerusalem.[3] When kings and princes returned from Palestine they established Lodges in their several countries, including Spain, Italy, Germany, France, England and Scotland.[4]

The most notable point in this recital is not that it is a transcript from Ramsay, as my annotations shew, but that it accounts in an intelligible manner for the design of rebuilding the Temple at Jerusalem, so continually attributed to Crusaders, to the Knights Templar in particular, and to the mythical Masonic Fraternities, KNIGHTS OF THE MORNING, KNIGHTS OF PALESTINE, THEBAÏD BRETHREN and so forth, who are represented as intermingled with the Christian Chivalries in Palestine at that epoch.[5] In opposition to occult dreamers, who have

[1] Thus accounting, not a little acutely, for the silence of all history on the existence and perpetuation of the mythical Elect Chivalry.

[2] Compare Ramsay's ORATION and my reference on p. 121. It is said also, with Ramsay, that they adopted Secret Signs, Tokens and Words, by which they might be distinguished from the Saracens.

[3] Compare Ramsay, as cited on p. 164.

[4] England excepted, the same countries are enumerated in the ORATION. I should add that the authority of Ramsay is cited in this Traditional History.

[5] See my next study for particulars concerning the KNIGHTS OF THE MORNING.

supposed that Crusaders in general, Templars in particular and hidden Masonic Sodalities were all bent on erecting at Jerusalem a Gnostic Church of the Adepts,[1] the SUBLIME ELECT KNIGHTS are connected with a very natural ambition, to provide a permanent memorial of Christian conquest in the face of the Holy City and the whole wide world.[2] The

[1] The Templar intention, according to Éliphas Lévi, was to found at Jerusalem a metropolis of the universe and an universal metropolitan Church, which was not, however, to represent orthodox Latin Christianity but the obscure sect of Johannites and their alleged possession of inner Christian Mysteries. It is pretended that "the secret dream of the Eastern patriarchs" would have been fulfilled in this manner. See my translation of Lévi's HISTORY OF MAGIC, second edition, 1922, pp. 265–270, and THE SECRET TRADITION IN FREEMASONRY, i, 300–303.

[2] There is neither call nor occasion to cite all the variants of invention by which the tradition originating from Enoch or other Keepers is brought up to Christian Times and the inevitable Crusades. The Grade of GRAND ÉCOSSAIS, otherwise PATRIARCH OF THE GREAT LIGHT and KNIGHT OF THE SUN, is denominated the General History of Freemasonry. It begins with David and his plan to build the Temple. The familiar ground is traversed, introducing variations of detail, to which little consequence attaches, except that they are combined curiously with alchemical suggestions, in part material and partly of an ethical kind. Inventions multiply as the tale proceeds to the destruction of Jerusalem under Titus, and thereafter follows the story of Masons passing to Ireland and Scotland. The myth of Kilwinning is retold and then that of the Crusades, with much detail and many exaggerations. This epoch over, there is the usual picture of the Order spreading in Europe, of its decay, of Kilwinning as its unvaried asylum, and so forward. From Kilwinning it was given forth again. . . . The Grade entitled GRAND ELECT OF LONDON—it should be understood that the city is a mere portent, the symbol of an epoch-marking fact, being the foundation-place of the first GRAND LODGE—affirms that after the Fall of Jerusalem many Masons embraced Christianity, because there was nothing which was not in conformity with the Gospel in the Mysteries of that Order, the heirs of which they were. Alexander, Patriarch of Alexandria, became now its chief ornament, and it formed the Chivalry of Knights Templar, thus reversing the thesis that Templars either created Emblematic Freemasonry or took refuge in the working Guilds, already and long since established. . . . The Grade of PERFECT ENGLISH MASTER goes over the whole story of the Temple, from David to the completion of the building. It recounts the idolatry of Solomon and the voluntary exile of the Architects in consequence. Some of them are represented, as usual, reaching their respective bournes in England, Scotland and Ireland. When Peter the Hermit preached the First Crusade they offered their services, and their brilliant exploits are recited. They were not as yet Christians, but the Knights of St John of Jerusalem sought their friendship and alliance. Why the members of a persecuted religion should have helped Christians rather than Saracens, and why the

root-idea is in Ramsay's ORATION, as we shall find in the next study.

We may compare the Elect Chivalry of the Twelve Masters and another mythical perpetuation, which is known in the archives as ÉCOSSAIS OF ST ANDREW. The Candidate testifies that he is an Apostolic Christian, seeking to be confirmed in religion and become worthy to partake of its fruits. On this condition he is acquainted with an important Traditional History, which affirms that the builders of the First Temple continued to exist in secret until the time of the Crusades. They became scattered when these reached their term in failure and their knowledge was communicated under seals in many countries. The first Colleges were established in Great Britain, Sweden and France, being Colleges of Écossais Masonry, affirming primacy over all other Degrees, as the guard of St Louis in the Holy Land and as alone possessing the true secrets of Masonry. From their centre in Scotland and under the patronage of St Andrew they began to fill all dignities,[1] but were and remained warriors, though claiming the title of Masons and descended from a race of builders.[2]

In the Grade of PERFECT ARCHITECT it is affirmed that the

Brethren of a Christian Chivalry should have appealed to Jews, must be referred to those who can explain. In any case, the successors of Masonic Israel received the knowledge of Christ at the hands of their new allies, imparting their own Mysteries in return and choosing St John the Baptist as their patron. The Order thus transformed began to spread through Europe and was transmitted in its purity to later days. To all appearance it had long since surrendered the original concern in building, the Temple of Solomon had become a thing of emblems and a fontal source of allegory, in connection with which it has been seen that the twelve oxen which supported the Brazen Sea are denominated types or symbols of the Twelve Apostles. The object of the Christian Masonic Order is said to be "a most pure morality."

[1] The story is that they were cherished by kings, respected by the great and worshipped by the people. They were devoted to the public good, the advancement of virtue and the honour of humanity at large.

[2] It would appear that their deeds of warfare were either for the welfare of sovereign princes and states or for the maintenance and advancement of true religion. The Christian Paladins of the Holy Wars are numbered among their chiefs.

Mysteries of Masonry are none other than those of religion, but this fact was kept a profound secret. It was revealed to those only whose discretion had been tried and proved. To others symbolical secrets were transmitted apart from all explanation, and the recipients did not know that Solomon's Temple was an emblem of the Church of Christ or that their work as Masons was the building of the Law in Christ.[1] The Passion of Christ is the true explanation of the whole Hiramic Mystery. The three blows suffered by the Master Builder are emblematic of the three judgments pronounced on the Divine Man by Pilate, Annas and Caiaphas.[2] The death of Hiram answers to the death of Christ.[3] When the Candidate is extended upon the Master's tomb—according to French procedure—the Brethren by whom he is surrounded symbolise the Disciples weeping about the Cross. The Lost Word is in analogy with the words uttered on the Tree of Calvary : ELI, ELI, LAMA SABACHTHANI.[4] The true significance of the Substituted Words is said to be : " The Son of the widow is dead." The grave in which Hiram was laid hurriedly by his murderers typifies the rock-hewn sepulchre. The stone which they placed over him is like that which on Easter morning was rolled away by the angels. The Masons who sought and found the Master in his grave answer to those disciples who came to embalm the body of the Son of God. The Raising of Hiram is the Resurrection. The Twelve Elect Masons who received the Secrets of the Order from Solomon, as a reward

[1] The meetings were to be held quarterly, and either at the end of each or on the following day the brethren were to go forth and perform the seven corporal works of mercy, most of which are specifically enumerated, including burial of the dead. All the funds of the Chapter were to be devoted to these purposes.

[2] They correspond also to the buffetings before Caiaphas and Pilate, the scourging and death on Calvary.

[3] From another point of view, the death of Hiram recalls the coma into which the first man was plunged by the Fall, while the assassins are those evil passions which brought the Fall about.

[4] ST MATTHEW xxvii, 46. But the alleged correspondence is fantasy of the worst kind, the sole meaning being presumably that the utterance was lost on the Jews, who did not understand the words.

of fidelity, and then scattered in the four quarters, correspond to the Twelve Apostles who went forth to preach the Gospel, after receiving His Holy Spirit from the Great Architect of the Universe. The different Orders in the Church are typified by the different Grades, which appear to be seven in number, though the Ritual of PERFECT ARCHITECT does not specify their titles. The Lodges throughout the world constitute the GRAND LODGE of the Universe, even as the totality of Churches forms the Universal Church.[1] The Incommunicable Name is יהוה, representing the Immortality of God : י = the present, ה = the past, וה = the future. The Square and Compasses signify the bond of union between the Old and New Testament, within which measures no Mason can err. This is the last subtlety which need be cited from an exceedingly curious Grade—so far as intimations are concerned. The procedure itself—as usual—is little more than a shadow.

Such in summary form and drawn from many sources is the simpler Christology of Masonic tradition, selected from a mass of material which remains over, because it covers the same ground and does not in its variations or distinctions create any issues of importance that demand inclusion. There have been given in the first place certain detached lights which testify to the general spirit; secondly, illustrations of transmission and of changes in that which was transmitted during Christian centuries; thirdly, an example—furnished by the Grade entitled PERFECT ARCHITECT—of Symbolical Masonry and its central allegory as it can be understood in the light of Christ. It is presented not as an hypothesis formulated to explain a mythos, but as the concealed intent and meaning which the Keepers of the Mystery had in their conscious minds

[1] It should be noted that this comparison would be disallowed by Latin Christianity, for which the Church incorporates its members but is not formed of these. In the better understanding of another Grade we have seen also that—symbolically speaking—the Universe itself is the GRAND LODGE of the Great Architect, whence the totality of individual Lodges on this planet most certainly does not constitute the GRAND LODGE of the Universe.

when they created the mythos—at whatever epoch of the past.[1]

As such it is distinct and simple in its issues, but it is contained within the measures of the Hiramic Myth and in no sense covers the field of the Craft Symbolical Rite. The most comprehensive and catholic interpretation is that of a certain Hidden Rite, the peculiar considerations of which were unfolded partly in my SECRET TRADITION IN FREEMASONRY. It is to be understood that it is a Masonic Rite which is still in activity, and it answers literally to the veiling title under which I have described it, as those who hold the highest manifest Degree of the series from which it depends hear nothing concerning it till they are called within its sacred precincts.

In the terms of a strange *Theosophia* it presents the Mysteries

[1] Such interpretations do not stand alone. We may compare Pike's version of PRINCE OF MERCY in the SCOTTISH RITE, called alternatively SCOTTISH TRINITARIAN and hence a very modern development of the old ÉCOSSAIS TRINITAIRE, which has been passed already in review. In a long discourse by the Most Excellent Chief Prince = Master of the Chapter, it is said (1) that "there was an initiation like those of the Pagans," with a division into three classes; (2) that in the THIRD DEGREE the death of Jesus Christ is supposed to have been presented under the veil of allegory, namely, by the slaying of Khūrūm = Hiram in the Temple by the three assassins; (3) that the raising of the Master Builder depicted—but in language "known only to the initiated"—the resurrection of the Master Christ; (4) that one pregnant Token of the THIRD DEGREE signifies the all-potent bond by which the Lion of the House of Judah draws the human race and embraces it in the arms of His love; (5) that the Pillars J.·. and B.·. symbolise the spiritual strength connoted by faith in Christ and the good works by which it is established, or made effectual to salvation; (6) that the columns of a Masonic Temple correspond not only to Wisdom, Strength and Beauty, and to the three Grand Masters who presided over the SACRED LODGE, but also to the Christian Trinity of Father, Son and Holy Spirit; (7) that the Master's Word symbolises the new religion, the Everlasting Gospel, supposed to have been exterminated when its Founder suffered on the Cross; (8) that it arose in reality with Christ from the rock-hewn Sepulchre; (9) that its energy was renewed and hence it spread rapidly over the civilised world; (10) that it is to be understood as the Grace of God, His Goodness, Beneficence and Mercy; (11) that Masonic Princes of Mercy enjoy this title because they obey the New Law of Love; (12) that in so far as human frailty permits they cultivate the mercy and love which belong to the Father in Heaven, Who—according to St Paul and in the fullness of time—will make all things one in Christ, not on this earth alone but also in Heaven.

of Ancient and Primitive Masonry—which, however, are in all respects to be distinguished from the so-called ANTIENT AND PRIMITIVE RITE, to which that of MEMPHIS was reduced in the second half of the nineteenth century. I have left these out of consideration in the present studies because in so far as they do not reproduce other workings and earlier forms they are not—by almost universal consent—to the purpose of true Masonry in any of its Classes or Orders. The origin of the Hidden Rite is referable to *circa* 1775. It can be a subject of allusion here only in so far as it reflects the root-matter of other Masonic traditions : the analogies indeed are everywhere, but that which belongs to itself must remain in its own Sanctuary. I will ask my readers therefore to remember Greek Mysticism and its doctrine of the soul's pre-existence in a purely spiritual state, before its descent into generation. Antecedently to this event the soul had knowledge of all things in God. The point of departure in the Hidden Rite recalls these veridic dreams and also Zoharic doctrine, for according to this deep well of wisdom-tradition in Israel the archetypal spirit of man abode—and still abides at the highest—in the World of the Supernals, as in the Crown of the Tree of Life, or at the pole opposite of being to the Kingdom of this World, "wherein is the generation of the flesh," as it is said in a SECRET RITUAL OF THE ROSY CROSS. The World of the Supernals in Kabalism is the World of a Trinity in Unity, but the Fount of Souls is in BINAH, understood as Divine Understanding and the Higher Eden.[1] We may compare Latin Theology on the estate of man unfallen and dwelling in Paradise, as if in an ante-natal state, though the doctors of the Roman Church do not admit pre-existence as the original condition of souls. We may compare also the memorable searching of Jacob Böhme

[1] It is said that the living soul cometh from that Sanctuary which is on high.—ZOHAR i, 205*b*. This is "the Celestial School situated in the Paradise that is above," namely, the Supernal Eden.—*Ibid.*, i, 7*a*. The Paradise below is visited by souls immediately prior to their descent here below.—*Ibid.*, iii, 13*a* and 43*a*.

concerning "the Pleasant Gate" and "the Deep Gate of the Soul,"[1] which came forth from "the eternal substantiality" and in the state before the Fall was in Heaven as well as in Paradise. It shared or knew "the unutterable joy of God the Father which He hath in the Son." The seeds of this theosophy are developed in the Hidden Rite after its own manner, and we could find others—very fruitful—in an almost unknown, though no longer unprinted tract of Martines de Pasqually,[2] as also in that first work of Saint-Martin[3] which took the French Lodges and Chapters by storm when its revelation came among them in 1775, being the year to which I have referred the Hidden Rite itself.

With the exception of Greek Mysticism, we may refer, moreover, to all these sources for the root-matter of a thesis concerning the Fall of Man; but as regards the means by which primeval knowledge was restored to man—exile and degradation notwithstanding—the most approximate source will be found in Masonic tradition, and some of it has been already cited. On the hypothesis at its value—if any—that Masonic legend and symbolism are concerned with Mysteries of Divine Science, it is obvious that any epoch, however remote and problematical in human history, belongs to the Masonic subject, and that it is as much concerned with Plotinus on the soul's pre-existent state as with Böhme on the Gate of the Soul. This is said in exoneration of the present references rather than of the Hidden Rite, which follows its own path, and it is one of direct derivation from an original that lies before me but cannot be named on account of binding pledges.

It should be understood—and for the same reason—that respecting the affirmed transmission of the Secret Doctrine

[1] See THE THREE PRINCIPLES in Sparrow's translation of 1648, especially pp. 77 and 81.

[2] TRAITÉ DE LA RÉINTÉGRATION DES ÊTRES: Bibliothèque Rosicrucienne, No. 5, 1899.

[3] DES ERREURS ET DE LA VÉRITÉ, described as recalling men to "the universal principle of Knowledge." It was reissued in 1782, with no indication that it was a second impression.

this question must be reserved—in like manner—within the limits of previous Masonic traditions. The transmission proceeded to Noah, but there came a time when the primeval knowledge began to be veiled in emblems, and its perpetuation in this form connotes obviously the assumed beginning of Initiatory Mysteries. We have only to consult people like Oliver to realise that the makers of this hypothesis by no means limited its scope to the "chosen people" of Israel. For him and for others the true initiation was revealed to these only, but many Mysteries arose which, in so far as they were pure, reflected from this authentic source; but they fell speedily into corruption. The valid initiation remained, however, with its doctrine of God in unity, the soul as an immortal being and capable as such, firstly, of Divine Science—understood on the theoretical side—and, secondly—on the practical side—of harmonious action with the auxiliaries of Eternal Will. The meaning is that there was a Providence which rules the world and that it worked by way of intermediaries, being Unseen Masters, operating on behalf of man to fulfil Divine Events, in and through him, for the great ends of creation. The High Priest in the Jewish Holy of Holies is a symbol of this mediation, and the Temple of Solomon, according to a recurring thesis of Masonic tradition, is emblematic of the science itself, the way by which it is obtained, the purpose of God in the world and the end in view.

We hear also in several directions that the well of primeval science became itself contaminated,[1] by the growth of idolatry, by the practice of occult arts and the inventions of evil priestcrafts. So far as astrology is concerned and the cultus of Sun and Moon, that danger must have been ever on the

[1] In his utterly uncritical HISTORY OF INITIATION, obsessed by Arkite and Heliarkite dreams, Oliver denounces especially the doctrine of metempsychosis in the connection mentioned in my text: it was the triumph of diabolical invention. We hear also of "surreptitious initiations"—as the folly of Masonic terminology speaks of "clandestine Lodges." The true initiation is termed a "blaze of truth," and this it is "which is now denominated Masonry."

threshold. It is agreed in all the variants that the Keepers of the Mysteries and their disciples of the pure light maintained, however secretly, their faithful witness. There was always a true worship, always a Sacred Temple, and a Holy of Holies therein : if it lay in ruins at Jerusalem, it was preserved in the hearts of a few who remembered Zion, even by the waters of Babylon ; and this memorial was a warrant that the original alliance between God and man would be renewed before the face of the world. The worship of Israel, as constituted on Mount Moriah, was the witness for purposes of Masonic Tradition during the Mosaic period, and we are brought in this manner to the building of the Temple of Solomon, that work in all its proportions being an allegorical creation, as we have seen, according to general consent. When Solomon departed from wisdom, as we have seen also and as the chief versions do not fail to remember, the initiated builders went into other countries and spread the supposed Mysteries of the Elect therein. The building of the Second Temple signified their renewal among the remnant of the chosen people returned to Palestine ; but we know that which befell and that Jerusalem itself was destroyed, after the Master of all Science and the Keeper of Divine Mysteries had been rejected by His people.

Herein lies the true secret concerning the Charter of Transmission according to Masonic Tradition, though it has never yet been exhibited clearly in the published documents of the Brotherhood. The Word withdrawn, which, by the common voice of all exponents, save only the Hiramic Myth, was never a Lost Word, suffered a Divine Change, that which was revealed to Enoch being transformed in Christ. The valid Mysteries passed from their old Keepers into the hands of other Wardens and into the Sanctuary of a new Temple. There is another way of expressing this transmission and the signal change marked by the new epoch. That which Masonic Tradition represents as perpetuated even from the days of Enoch was the Word of the Old Law, but under the New

Dispensation there was given another Word, to be inscribed no longer on a golden plate but in heart and life of the Elect Brotherhood. So after the CRAFT DEGREES, complete of themselves no longer, there was uplifted in the Masonic world the light and splendour of High Grades and Rites. From a House of the Holy Spirit came forth the ROSY CROSS, communicating in Chapters of the Brotherhood the luminous reflection of a long hidden Mystery and a portent of the Holy Graal. And Templar Grades issued from unknown Preceptories, witnessing of secret things learned by St John as he leant on the Master's breast, of Him Who is the Bright and Morning Star, prefigured in the speaking darkness of the THIRD DEGREE, and the light of a Reconciled Countenance shining on a Spiritual Chivalry, pledged to everlasting service.

The broken symbol of the CRAFT DEGREES, its Quest bewrayed, the ROYAL ARCH, unintelligible apart from the symbolical past behind and with an unfinished work in front, enforce eloquently enough the pregnant lesson expressed in one of the codices—namely, that the spirit of life is manifested in material embodiment but is not explained by matter, and it is only in the finding of this spirit that true Temples can be raised to that God Who is Himself Spirit from everlasting. The Temple must be built in the heart before ever it can be erected according to a Divine Plan in space and time. This is the meaning behind an affirmation on which one of the traditional stories insists: that Masonry was vulgarised; that its custodians took refuge in silence; that there was no testimony found concerning its deeper past, as if the real secrets had perished in very truth with the Master Builder and the Temple—as I have said elsewhere—was finished perforce according to another plan, in the letter and not in the spirit, and the Secret Doctrine which it was meant to proclaim, *urbi et orbi*, had no exponent after. Was it for this reason, and on such hypothesis, that there came in fine the Wardens of other Grades, Keepers of a Greater Mystery, exhibiting the Rock-Hewn Sepulchre in place of the

tomb of Hiram, and the Risen Lord of Glory in place of him about whom it is said in one of the Side Degrees that the flesh falleth from the bones ?

When the RITE OF THE STRICT OBSERVANCE was transformed at Lyons it took, so to speak, the skeletons of the German Rituals and clothed them with a new body, on which it superposed new and radiant vestures. There emerged in this manner (1) the RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ and (2) L'ORDRE INTÉRIEUR, otherwise—according to their present constitution —two GRADES OF ST ANDREW and NOVICE and KNIGHT BENEFICENT OF THE HOLY CITY. In view of their beauty and importance I have done what lies in my power to familiarise English readers with their content and claims in my several Masonic writings ; [1] but it is possible in the present place to look at them briefly from another standpoint, corresponding to that of these studies, being their specific contribution to the Christology of Masonic Tradition, as originated by the French School of Martinism at Lyons towards the close of the eighteenth century.[2]

The Grade of MASTER OF ST ANDREW [3] represents the House of Israel as the Keepers of a Divine Tradition manifested on the material plane by the Temple of Solomon but separated from all other monuments of the building art at the said epoch of the world because that which it signified without was

[1] I refer to THE SECRET TRADITION IN FREEMASONRY, vol. i, pp. 228–240, in respect of the GRADES OF ST ANDREW ; *ibid.*, pp. 288–306, for the Theory of the STRICT OBSERVANCE ; and pp. 369–378 for a synthetic account of the CHIVALRY OF THE HOLY CITY. See also NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 312–315, and ii, 352–359.

[2] See my STUDIES IN MYSTICISM, 1906, pp. 323, 324 ; LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, 1901, for a comprehensive study of the whole Martinistic subject ; and SAINT-MARTIN THE FRENCH MYSTIC, 1922, p. 14, for the STRICT OBSERVANCE and its developments.

[3] THE PERFECT CEREMONIES OF RECEPTION TO THE DEGREE OF SCOTTISH MASTER OF ST ANDREW, *as Promulgated at the General Convocation of Wilhelmsbad, Anno Lucis* 5782. Faithfully translated from the Ritual of the RECTIFIED SCOTTISH RITE of Helvetia and compared with that of the Sovereign Directory of Burgundy. In addition to this unique MS. the original French Rituals of all Grades are in my possession, also in MS.

manifested within by the Abiding Presence of the MOST HOLY SHEKINAH, the Glory of the Lord.[1] But that which befell is exhibited by the Tracing Board, depicting the ruins of the Temple, consequent on the profanation of the Sacred Rites, understood as memorials of a spiritual science, of which modern Emblematic Freemasonry is now a reflection and record. It is indicated, however, that although the building was destroyed its base remained, meaning that the sacred knowledge, the valid primeval tradition, was not utterly lost. The sacred fire which once had burned on the altar was hidden but not extinguished.[2] There came in the days of Cyrus a regeneration of the House of Israel,[3] and Nehemiah as an initiate of the Mysteries restored the fire by the utterance of the Sacred Word. The BOOK OF THE LAW was also recovered, its transmission to future generations was secured by Esdras, and it remains one of the sacred deposits cherished by the Masonic Order.

According to the Grade of PERFECT MASTER OF ST ANDREW,[4] that Order, established on the solid foundation of its principles and flourishing thereupon, is represented by the First Temple, as the sanctuary and synthesis of human destiny.[5] The Temple destroyed is Masonry in a state of depletion, its principles abandoned and its practice fallen into desuetude. But as a Second Temple was raised on the site of the former, so is the Order restored, when those animated by the true spirit seek in the tomb of Hiram for the Lost Word which is preserved secretly therein.[6] The result of this Quest is shewn by the Tracing Board, which represents the Resurrection of Hiram in the likeness of the Lord of Glory.[7] For the Second Temple came to its end like the first, and to the Masonry of the old Law there was superadded that of the New: the Mysteries of the BLUE LODGE are followed by those of St Andrew. Ethical

[1] THE PERFECT CEREMONIES, ETC., p. 15.
[2] *Ibid.*, pp. 17, 29. [3] *Ibid.*, p. 31.
[4] THE COMPLETE CEREMONIES OF RECEPTION INTO THE DEGREE OF PERFECT MASTER OF ST ANDREW, *etc.*, as before.
[5] *Ibid.*, p. 61. [6] *Ibid.*, p. 62. [7] *Ibid.*, pp. 70, 77.

philosophy passes into that of religion; the allegorical personality of Hiram is raised like a veil and reveals the risen Christ, the doctrine concerning Whom is epitomised by the name itself of the Master Builder, for the letters forming HIRAM are the initials of HOMO JESUS REX ALTISSIMUS MUNDI.[1] It follows that there is a Third Temple to come, and if from one point of view it may be said to have come already in the Church Catholic of Christendom, from another—which is also higher—it is that which is eternal in the heavens, which is not built with hands, and it is exhibited in the last Tracing Board as the New Jerusalem, the mystic Zion, the indwelling glory of which is the Lamb of God.[2]

It is this spiritual City to the building of which is pledged the Chivalry of the Holy Temple, and in certain preliminaries constituting a Ceremonial Path leading from the GRADES OF ST ANDREW to the INTERIOR ORDER, we hear the specific Tradition of the Rite, namely, that in the early ages of Christianity there were Wise and Illuminated Masters, dwelling in the Holy City prior to the destruction by Titus and thereafter among the ruins of the Temple, who were engaged on the work of initiation to bring this end about.[3] It is said that an Order arose in this manner, at that time and place; that its memory is perpetuated in the Chivalry; that it revealed the end of Masonry; that it was occupied unceasingly with contemplation on the Mysteries of Nature; and that it adored also unceasingly the Sole Source of Wisdom. It represented *ex hypothesi* the primitive initiation of the past, in the sense of that which was delivered to patriarchs and prophets of Israel and afterwards from Mount Moriah by Moses. The Order and its custodians are not named in the story; but we shall meet with

[1] THE COMPLETE CEREMONIES, ETC., p. 72. See my SECRET TRADITION IN FREEMASONRY, i, 238.

[2] *Ibid.*, pp. 70, 77.

[3] THE PERFECT CEREMONIES OF THE RECEPTION OF A SQUIRE NOVICE INTO THE BENEFICENT ORDER OF KNIGHT MASONS OF THE HOLY CITY. *Faithfully Translated from the Certified Copies of the Prefectional Chapter . . . and in Conformity with the Originals, as constituted . . . in* 1782, MS., p. 109.

them again in the next study under other iridescent veils, as KNIGHTS OF THE MORNING, KNIGHTS OF PALESTINE and SONS OF THE VALLEY.

In the Grade proper of NOVICE OF THE HOLY CITY they are identified with the Essenes who—according to Eusebius of Cæsarea—were converted to Christianity by St Mark.[1] Out of this claim there arises an earnest counsel not to confound this " Sublime, Secret, Primitive and Fundamental Order " with the Chivalry of the Holy City or with that of the Knights Templar, hypothetically perpetuated in the STRICT OBSERVANCE,[2] though these have issued therefrom, like Masonry itself. The original Institution is referred to Phaleg, a descendant of Noah, and it flourished in all splendour under King Solomon, in the Temple of the Holy City. When the Christ of Nazareth came His Apostles received " the perfect instruction "—apparently from the same root—and it was preserved in Lodges till the sixth century A.D., when the true initiates were compelled to retire and work henceforth in secret, Palestine being still apparently their place of sojourn and the centre of " the True Mystery," though the institution of Chivalry is held to have derived from primitive initiation. We are brought in this manner, as usual, to the place and time of the Crusades, to " Knight Masons " enrolled under the banner of Godfrey de Bouillon, to the Hospital of St John and the Order of the Temple, for the dream of Andrew Michael Ramsay was spread by his spiritual descendants in every direction. It is neither possible nor essential to follow the long thesis in these directions, but the standpoint from which Chivalry is regarded at large will indicate that the Knights Templar were a depository of secret knowledge. In the Grade of KNIGHT BENEFICENT [3] the subject is taken to ancient Egypt, to Orpheus, Pythagoras and Plato, and it is even proposed that the Religion

[1] THE PERFECT CEREMONIES, ETC., p. 149.

[2] *Ibid.*, pp. 144, 145 *et seq.*

[3] THE PERFECT CEREMONIES OF THE ARMING OF A KNIGHT BENEFICENT OF THE HOLY CITY OF JERUSALEM, pp. 216 *et seq.*

of Christ was that of eastern sages.[1] We shall see later on the sense in which views like these are tolerable in the light of modern knowledge and under what aspects they must be utterly set aside. It will be realised meanwhile that the Chivalry of the Holy City presents an all-embracing view concerning the antiquity and universality of a Secret Tradition and that from all its sources and all its times it has been reflected into Masonic Orders. I must add that as it has passed into expression the reflection or echo which has come down is not a tradition of knowledge; it is not of occult sciences, so called; it is no path of mystical attainment—as this was understood by Eckehart and Ruysbroeck. At the very highest, and then not without a suspicion of verbal exaggeration, one might say, in the words of a French philosophical writer, that the end in view is "the integration of good wills in the Absolute." But it is rather the path of good works considered as a path to God; and of the Chivalry as heirs of all the long inheritance it is said to be pledged especially to procure in its widest sense the greatest good of the human family, followed in the light of Christ. Towards the close of the last Discourse there emerges a feeling that within these measures something has escaped, that—after all—the old Tradition and its rule were of science as well as goodwill, of research as well as conduct, of attainment in knowledge and the power thereof as well as the moral force of virtue. But there is no suggestion that this part of the old possessions has come down to modern days: the intimation is that it may have passed out of memory because the Chivalry has esteemed virtue more than science.

We have now looked at the subject of Masonic Tradition under all its chief aspects and can define clearly to ourselves the circumstances amidst which it arose. So far as all memorials are concerned the place of origin was France, for the hypothesis of early and now unknown forms of the CRYPTIC DEGREES

[1] THE PERFECT CEREMONIES, ETC., p. 221.

in England is utterly precarious and can obtain no hearing in the presence of continental records. The occasion lies ready to our hands in the Word of the THIRD DEGREE, its alleged loss and the complete *cul de sac*, in which BLUE MASONRY was left, apart from any hint of its nature and any way shewn forth to its recovery. It begot speculation inevitably among the intelligent and cultured classes, and as there is no question that Ramsay's ORATION led to the creation of Masonic Chivalries, so there is none also that the things left open by the Craft Traditional History, and the Lost Word among them, produced still earlier the High Grades which carry on the subject-matter of the THIRD DEGREE. The Word in particular connotes a research proposed to the mind of French Freemasons for the production of an adequate hypothesis concerning it. They knew little and next to nothing about the English ROYAL ARCH, but the first BOOK OF CONSTITUTIONS had reminded them and they were aware otherwise undoubtedly of Josephus and his memorable story of the two Pillars. They would have heard also concerning the lost vowels of the Divine Name in Talmudic and Kabalistic literature ; they put back the Mystery of the Word to prediluvian days and made their beginning with him who walked with God. About the nature of the Word there was no alternative opinion possible, and the transition was easy when it was carried forward to Moses and the Law promulgated on Sinai. They arrived in due course at a stone wall which they had no means of scaling and went aside therefore of necessity, taking either the course which opened to the Grade of GRAND ELECT, claiming but not conveying the true pronunciation of the Divine Name, or inventing arbitrary words, as in the ROYAL ARCH OF ENOCH. There remained in their hands TETRAGRAMMATON, pointed or not after the manner of ADONAI. The Christian Grades followed, and placing the letter SHIN between the consonants of the Four-Lettered Name, presented their version of JEHESHUA as the Word found in Christ, thereunto adding its

several alternatives and synonyms.[1] In so doing I believe that both classes worked better than they knew, for in this manner was the whole concern of Masonry dedicated to God as the Father of all in transcendence, within the measures of the BLUE LODGE, and to God in manifestation for the world of the Christian High Grades—otherwise to the Divine in the great universe of being and the Divine in man. The scheme embraces everything and declares after its own manner of language that God is All in all.

[1] It is to be understood that Tetragrammaton and Jeheshua are not Official Words in English Masonry. The correct Hebrew orthography of the latter is ישוע = Ἰησοῦς of the Septuagint. As regards the former it is held that properly the word should be pointed יְהוָה, but I do not know the authority for this view, supposing that there is any in scholarship.

IX

THE CHIVALRY OF THE HOLY TEMPLE

FROM whatever new point of view it may be designed to approach the Masonic subject in yet another work thereon, it looks back of necessity on fields already travelled in previous memorials, and one may be even compelled—there or here—to go over them a second time, though after a different manner. I have dealt in previous writings—and by allusion in these studies—with the Chevalier Andrew Michael Ramsay and his famous Masonic Discourse delivered *circa* 1737 in Paris at a Masonic Lodge, described commonly as the GRAND LODGE OF FRANCE.[1] Place and circumstances and precise time are alike uncertain, but that of all which belongs to our present concern is that also about which there is no question: I refer to the enormous impression created by the Address and the great influence which it was destined to exercise on the development of Continental Freemasonry, its High Rites and Degrees. As every one knows who is acquainted with Masonic History and as I have exhibited in several theses,[2] the Ramsay ORATION

[1] Otherwise a so-called PROVINCIAL GRAND LODGE situated at the ORIENT of Paris. This question also has been touched upon in my previous Masonic writings and does not deserve debating. We have seen that the London GRAND LODGE of 1717 was in search of "noble" Grand Masters and secured them much sooner than might have been expected. When a French Lodge was honoured by the membership of a French duke it is likely enough that he was regarded as a Grand Master and the institution became a GRAND LODGE, though nothing outside its own walls was under its obedience.

[2] SECRET TRADITION IN FREEMASONRY, i, 110 *et seq.*, as well as elsewhere in the first volume; NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 158, 209, 294, 295; ii, 218, 219, 353.

embodies the first attempt to establish a connection between Freemasonry, as it then existed, and the Christian Chivalries of the past. He affirmed that the Order had originated in Palestine among Crusading Knights, hypothetically of all classes—nobles, citizens and so forth—and was so founded for the purpose of rebuilding Christian Churches in Palestine which had been destroyed by Saracens.[1] It adopted modes of recognition, signs described as ancient and symbolic words, as a ready means of recognition amidst the infidels by whom it was encompassed.[2] The confraternity thus established drew men of all nations together under a solemn pledge of secrecy, apart however from any penal clauses. After an undetermined period of independent existence, it was united with the Chivalry of St John of Jerusalem. So far in respect of origin, and now as to development and diffusion. It was obviously impossible to regard Palestine as an established centre of a building brotherhood or of an emblematic association in pursuit of moral truth. It was supposed therefore (1) that when " kings, princes and nobles " . . . returned from Palestine into their native dominions " they established Lodges there—that is to say, in Germany, Italy, Spain, France and Scotland " ; (2) that in A.D. 1236 James, Lord Stewart of Scotland, became " Grand Master " of a Lodge established at Kilwinning; and (3) that " after the lamentable reverses of the Crusades," otherwise in 1263, " the great Prince Edward, son of Henry III, King of England, seeing that there would be no security for the Brethren in the Holy Land when the Christian troops should retire," carried them to England, where he acted as protector of the Order, and from this time it is affirmed that

[1] It is out of this hypothesis that there developed later on the SUBLIME ELECT story of a plan to erect a Church of Christ on the site of the old Temple at Jerusalem.

[2] The suggestion is therefore that these hypothetical builders were not part of the crusading armies occupying camps or maintaining a corporate existence at the sword's point in cities, but living among the Saracen populace, as for example in Jerusalem, when it was governed by Baldwin or some other Christian King.

"Great Britain became the seat of our sciences, the conservatory of our laws and the depository of our secrets."

Such is the Ramsay hypothesis concerning the origin of Emblematic Freemasonry, twenty years after the foundation of the London GRAND LODGE. Notwithstanding its accredited plan for rebuilding churches, he presents it as an institution dedicated to morality—expressed apparently in symbols—and though he speaks of its "sciences" it is not suggested that it contributed anything to architecture, either in the Holy Land or elsewhere. That which it erected was Lodges, otherwise spiritual edifices, houses not made with hands. Now, it is to be noted that he was speaking in a Speculative Temple to an audience of Speculative Brethren at a time when there was no hypothesis of Masonic antiquities and origin other than that which is expressed or implied in the first BOOK OF CONSTITUTIONS [1] by derivations from the OLD CHARGES. In so far as his hearers had any notion of their own on the subject they would no doubt have accepted faithfully the Hiramic Myth, and having in all probability never seen the work of Anderson, which contains no trace of the Myth,[2] they would have

[1] The sub-title terms Masonry "that Most Ancient and Worshipful Fraternity," while Désaguliers' preface describes the work of Anderson as "a just and exact account" of the Order "from the beginning of the world." The text on its own part affirms that Adam "must have had the liberal sciences, particularly geometry, written on his heart." It is also to be regarded as a "safe" conclusion that the old world "could not be ignorant of Masonry," a presumption above challenge when it refers only to the erection of "many curious works," but it is added that they were on a geometrical plan and had the forty-seventh proposition of Euclid as "the foundation of all"—whether before or only after its discovery remains uncertain.

[2] We have seen that the first edition refers to "the inspired Hiram Abiff," but only as "Master of the work." In that of 1738, when the Myth was in full evidence, Anderson does not scruple to say that "in Solomon's absence" Hiram Abiff "filled the Chair as Deputy Grand Master," but "in his presence was the Senior Grand Warden, or principal Surveyor," and so forth. Who occupied that position in the alternative case does not appear. It would have been vacant according to the Myth, but this may have been altered subsequently, as Anderson speaks also of several FELLOW CRAFT LODGES founded by Solomon, each having its Master and Wardens: there were hence not three only but many Masters. The "sudden death" of Hiram Abiff is mentioned, without particulars.

referred their foundation to Solomon and his Holy Temple —Palestine indeed and Jerusalem, but not in Crusading times.

It follows that Ramsay threw over the OLD CHARGES, if we can suppose that he had any acquaintance with them outside the CONSTITUTION of 1723, and that he set aside the work of Anderson. It follows also that he had no difficulty about assuming a speculative element in supposed Operative Masonry somewhere at the end of the twelfth or in the early thirteenth century. As to everything that was said or thought by his hearers we know nothing at all, but that which came out of it, as already intimated, is the long story of High Grade Masonry. While there is not the least reason to suppose that the book-loving, book-writing, reflective mind of the cultured Knight of St Lazarus [1] had ever dreamed of establishing a Rite or even a new Degree, his proposition begot a multitude of both in the name of Christian Chivalry. A Rite also was fathered directly on himself, and the false attribution continues, even at this day, to be propagated from writer to writer on Masonic subjects.[2]

The next position to establish will be clear already in the minds of most who have proceeded thus far in the present study. The ADDRESS or ORATION of Ramsay is not an historical excursus which offers evidence as it unfolds for new views

[1] The Order of St Lazarus goes back to the mid-twelfth century and originated in Palestine, being dedicated also to our Lady of Mount Carmel: it is to be distinguished from a priestly Congregation under the same title founded in 1617 by the illustrious St Vincent de Paul. The chivalry was conferred upon Ramsay either through the influence of Fénelon or as tutor of the Duc de Château-Thierry and the Prince de Turenne.

[2] See THE SECRET TRADITION IN FREEMASONRY, i, 275 *et seq.*, for a study of the putative RITE OF RAMSAY and the mythos concerning it. As none of the self-constituted witnesses had ever seen its records, or taken the pains of comparing notes with one another, they are naturally at issue on the points of supposed fact, and especially the content of the Rite. I have shewn that it was never heard of prior to the STRICT OBSERVANCE, and that it has been fabricated in the likeness of the latter because it arose in France, while the implication was probably that Ramsay—the French Masonic orator—was the originator of that which was subsequently promulgated in Germany.

promulgated : it is rather a matter of revelation or the suppositious shewing of a self-evident thesis : the dogmatic affirmation in any case is all that comes before us, and there is no need to say that the alleged Knightly origin of Masonry is as mythical as the Traditional History of the THIRD DEGREE ; but it is not saved like the latter from summary judgment by its connotation of an allegorical motive. If it be asked how it came about that such a brazen invention was foisted by its Orator on a Lodge and how it could have caused so deep an impression that it begot Rites and Grades, it can be answered only that in its unconditional certitude of language it fell like a bolt from the blue, that Ramsay must have seemed to his hearers as one clothed with authority and using words so strong must have known that which he said. A Scotsman he, speaking of the Scottish past and of things hidden therein, how should they challenge his testimony who themselves knew nothing at all ? On the uncritical mind of the time, above all in such circles, there is no need to dwell. The Ramsay thesis was not, however, more foolish, nor was it more the fabric of a vision than a dozen or twice twelve alternatives which sprang up subsequently in the world of Masonic dreams, which had their little day and have now passed into the limbus. It came only at the head of a long procession.

There is another hypothetical explanation of the great welcome given to the discourse in France. It has been suggested that as the Craft itself came with glad tidings to honest bourgeois because it put them, within the Lodge and its precincts, on equal terms of brotherhood with the *ancienne noblesse* and even princes of the blood, so the Knightly origin of the whole mystery was very welcome to these at large, shewing as it did that when they became Masons they were not integrated in a sodality which belonged merely to hod and pickaxe but into something that was in reality their own, a thing of bearings and quarterings, rank and grace of chivalry. So far as the mere Lodge is concerned and its MAÇONNERIE

SYMBOLIQUE[1] the speculation seems worthless, for it is highly improbable that the *ancienne noblesse* of France would be reconciled to Masonic equality with its own barbers and footmen in view of a hypothesis on origin, if it were not already reconciled otherwise. But when beyond the Blue Lodges there rose up Knightly Grades and Orders, putting forward time-immemorial claims on an illustrious past and source, it is an intelligible proposition that an appeal was found therein, and that even as Craft Masonry, under the obedience of a London Grand Lodge, found a certain popularity and fashion accrue when it began to have " noble Grand Masters," so there was great accession to the ranks when continental Masonry laid down trowel and skirret in favour of casque and shield, chain mail and emblazoned banners.

For the rest, I must clear the issue in another respect, lest it be thought that Ramsay presented a conscious imposture to his hearers and through them to Masonry at large. Those—if any but myself at this day, within the ranks of the Order—who are acquainted with his record in literature, outside perhaps THE TRAVELS OF CYRUS, with his LIFE OF FÉNELON and his work on religious philosophy,[2] will be unwilling and

[1] There is another point of view, after allowing what is advanced in the text on the appeal of Knightly Grades to the higher ranks of Masonic initiates. There is no evidence of any hard and fast line of exclusion being drawn about the Grades of Chivalry. Martines de Pasqually was the son of a mechanic and he conferred Masonic Knighthood in his ROSE CROIX Grade of an ELECT PRIESTHOOD. The Provincial Prior of Auvergne in the STRICT OBSERVANCE was a merchant of Lyons. Here are two cases at hazard out of scores and hundreds. It follows that ordinary citizens who could never hope for titles of nobility or even Knightly rank received their nominal equivalents in High Grade Masonry, and those who challenge the attraction do not understand a very considerable class of their fellow-men. For myself I cannot wonder at the talismanic success of Masonic Chivalries or at their great multitude, on this score alone, not to speak of that which they exercised over the rank and file of serious and reflecting Masons, who had not found satisfaction in Blue Lodges and went forward eagerly in all directions, hoping for a valid term somewhere in the course of their research.

[2] THE PHILOSOPHICAL PRINCIPLES OF NATURAL AND REVEALED RELIGION, *unfolded in a Geometrical Order*, 1748. It is regrettable that this work can

unable to accuse him of deliberate fraud, and I have myself no difficulty in understanding how he may have had faith in his own thesis. There is now as then, though more then than now, no greater folly than that which would place a limit on the capacities of human credulity, and especially on the historical side of things it is ridiculous to suggest that those are of necessity rogues who advance explanations of obscure matters for which there is no ground in fact and views devoid of evidence,

be consulted by very few, as it is almost impossible to meet with a copy either in public libraries or in the second-hand book-market. It is of curious interest from the standpoint of Masonic Tradition, for it advances the same theses as Hidden and other Rites that have been considered in the last study. It might have served also as a prolegomenon to many reveries of Oliver, and seems almost indubitably to have provided material for the HISTORY OF INITIATION : it appears indeed to be cited from memory under an erroneous title in his List of Authorities. The object of Ramsay's work is to prove " from the records of the ancients " (1) that " vestiges of the most sacred truth " are to be found in all nations, ages and religions, and (2) that " the Mosaic history of the origin and propagation of mankind can alone " furnish a solution of this phenomenon. It is affirmed in development of the view (1) that Adam, Noah and the patriarchs at large, before and after the Deluge, " knew the great principles of Natural and Revealed Religion " ; (2) that the protoplast Adam had a perfect knowledge of the Deity, seeing that he " conversed with the Logos in Paradise under a human form " ; (3) that after the Fall there remained with him the memories of this science of his first estate ; (4) that he instructed his children therein, who in turn transmitted it, as the patriarchs in like manner, from generation to generation ; (5) that one mode of transmission, other than verbal, was by symbols, " corporeal images," or hieroglyphics, and in this connection the inscribed Pillars of Enoch are cited on the authority of Josephus ; (6) that these were used in particular to perpetuate the knowledge of Divine things ; (7) that the " sacred symbols of religion " were carried to different parts of the earth as the human family increased after the Deluge ; (8) that in the succession of time their original sense was forgotten ; (9) that " men attached themselves to the letter and to signs without understanding the spirit " ; (10) that they fell therefore into idolatry and so produced the heathen mythologies ; (11) that vestiges of Divine Truths remained notwithstanding ; (12) that there is consequently a root of reality at the basis of all ; (13) that in all ages and nations there have been holy and elect souls who carried on the true knowledge ; (14) that there were " true Israelites and children of Abraham " who worshipped in spirit and in truth ; and in fine (15) that there were " true disciples of Christ " who " penetrated the sublime sense of all symbols, rites and sacraments." It will be seen that here is the Secret Tradition of Freemasonry expressed in another manner of language, Ramsay discoursing of Divine Science at large and the High Grades representing its transmission under the symbolical formula of a Sacred Word or Name.

though they are expressed in terms of conviction. So much in exoneration of Ramsay, who had probably nothing before him but Anderson's BOOK OF CONSTITUTIONS and may be forgiven for thinking he could offer a better origin for his "moral Order" than is found in that production. Outside the question of sincerity nothing attaches to the subject, for no one at this day supposes that Emblematic Freemasonry had its origin in Christian Chivalry. Though it may not seem less incredible when stripped of all adornment, we know now that it came out of the Apple Tree Tavern, the Rummer and Grapes and the Goose and Gridiron. "A peculiar system of morality, veiled in allegory and illustrated by symbols," it is very wonderful indeed that it should be born in such stables, yet also very natural as the accomplished fact teaches and in view of the seals that it carries.[1]

As regards the Knightly Grades there is no question that, all and single, they came out of the historical discourse, as if groups by the score or individuals by the hundred had set themselves the task of proving even to the hilt that Ramsay was the lip of truth and his the one faithful witness on the origin of Masonry. There was no such design in their thoughts; they were out on the contrary to draw profit from his thesis by adding their dreams to his. But to have come down from the past of chivalry was a thesis to be illustrated in the most convincing manner by a resurrection of the old far famous Orders of Knighthood. It was becoming and prudent, however, to avoid those which were still in keeping somewhere—for example, in the gift of Kings, though even this field was

[1] A spark from heaven fell into the bars and parlours, a strange light shone in the galleried inns. We have found in the old Operative Records a certain atmosphere and reflection of the Christian Sanctuaries, as if even in connection with the lord's work about his manor there was reason to remember the Presence in the Holy Place and the Great Mystery of all sacredness in the Tabernacle upon the Altar; and though the GRAND LODGE of 1717 had cast out many hallows, it is not to be questioned that some primitive sense of reverence was connected with the idea of the Lodge and the kind of work therein that passed as Masonry.

trespassed on when the headship was far away, with little activity in evidence. Knights of the Holy Sepulchre [1] and Knights of Malta were instituted ultimately under the Masonic ægis, though both were in the keeping of the Papal Crown, as they remain unto this day. But a master-stroke of some anonymous genius—in truth, an Unknown Master—suggested

[1] The reference is not to the K.·. H.·. S.·. which is included in the Ritual sequence of the MASONIC AND MILITARY ORDER OF KNIGHTS OF THE RED CROSS OF CONSTANTINE, but to an almost Unknown chivalry of the eighteenth century, to the Ritual content of which I shall refer immediately. There are no materials for the history of either, but the K.·. H.·. S.·. now in activity under the obedience of a London GRAND CONCLAVE belongs in its present redaction to *circa* 1860, though it incorporates antecedent elements, including reflections from the old Degree of WHITE MASON, otherwise PRIESTLY ORDER, an early form of the KNIGHT TEMPLAR PRIEST, which recalls but may owe nothing to Starck and his CLERICAL KNIGHTS TEMPLAR. The modern K.·. H.·. S.·. is too much in the likeness of ROSE CROIX MASONRY to have any appeal at the present day, though—as suggested in THE SECRET TRADITION IN FREEMASONRY—it is not unlikely to have drawn from an earlier form than that which is now so widely familiar in the activities of the SUPREME COUNCIL of England and Wales. The Masonic KNIGHTS OF MALTA are in the same cloud as the K.·. H.·. S.·. in respect of origin, and it can be said only that the first reports concerning them in England are antecedent by a few years to those of Templar Encampments. I have met with no continental codex of this Degree and presume that its so-called PERFECT CEREMONIES are probably of English origin. Their considerable elaboration bears no proportion to essential value or validity, as an example of which it may be mentioned that it is open only to Masonic KNIGHTS TEMPLAR, who, by the hypothesis of their chivalry, are Guardians of the Holy Sepulchre. This notwithstanding, the Candidate finds in the First Malta Point that he will be unable to visit the Holy Land unless he is admitted to " the Secrets and Privileges of the Mediterranean Pass," or in other words has become a KNIGHT OF ST PAUL. And now as regards the original Grade of KNIGHTS OF THE HOLY SEPULCHRE, my knowledge concerning it is based on a codex written on watermark paper bearing the French Royal Arms, and it belongs presumably to *circa* 1780–1785. I suppose that no other copy exists in England. The Order is said to have been established for the maintenance of the Mysteries of the Faith, and the Regular Canons of the Holy Sepulchre are affirmed to have derived therefrom. The Candidate is pledged to wage war with enemies of the Catholic, Apostolic and Roman Faith, to respect the Prelates of the Church, and in the event of Christian Princes undertaking another Crusade to enrol under their banners, or, if prevented, to find a worthy substitute. The accolade is given with a sword claimed symbolically to be that of Godfrey de Bouillon, and it is afterwards buckled to the Candidate's side in the Name of the Blessed Saviour. The Traditional History is concerned with the building of the Church of the Holy Sepulchre by St Helena, who also founded the Order.

that the great Order of Knights Templar, suppressed by Pope and King, had been perpetuated in secret from the fourteenth century under the guise or within the asylums of Operative Masonry. As Ramsay's sodality joined forces in Palestine with the KNIGHTS OF ST JOHN, it was fitting in the romance of the subject that when the most illustrious chivalry of all suffered under a villainous proscription it should find refuge in the bosom of the same association, which itself had sought and obtained a sacred haven in the Isles of Scotland—otherwise in that Sanctuary of many Hallows which is Kilwinning, the fabled Mother-Mystical of the whole Masonic World. It was taken for granted in the spacious vision that the literal art and craft was also emblematic and figurative, because there was no reason why it should not be except that there was no evidence that it was. Could we follow the Masonic subject through all states, stages and in all directions of its evolution, we should find everywhere that the Operative past became all things to all men, that they might discover anything therein which happened to serve their purpose.

Among the considerable and extending membership of the Masonic Templar Order, within the limits of the British Empire and in the vast American Encampments, one is disposed to speculate on the proportion which may be perchance acquainted, even by name, with the several Obediences, some of them still in activity, which have laid and lay their claims on this perpetuation, or could certify when and where it first came into being. I have dealt with the subject elsewhere, and again have no wish to go over a ground already travelled,[1] even in a variant form. There is, however, a special purpose in mind, connected with the synthetic presentation in summary of the Secret Tradition in Masonic Times proceeding from study to study in this volume. The Templar claim was first put forward in or about the year 1754, when Baron von Hund promulgated

[1] NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 217–240; SECRET TRADITION IN FREEMASONRY, i, 331–352.

the great Masonic Rite of the STRICT OBSERVANCE, affirming his own initiation some fourteen years previously in France, under circumstances which depend for their evidential nature solely on his personal good faith.[1] It is of course the question at issue, but even hostile criticism has manifested an occasional disposition to save Von Hund's integrity from the general wreckage which ultimately befell the Rite. However this may be, and given the best circumstances, it must be said that neither justice nor mercy can save anything else. We are no nearer, for example, to an exoneration of the claim itself, as if it emerged with a valid root in the past, because there is or may be a balance of probability for the good faith of its German promulgator. It would signify only that the hypothesis of Chevalier Ramsay was put under contribution in France some years earlier than might appear to have been the case otherwise.[2]

The Templar thesis of the STRICT OBSERVANCE shewed to its own satisfaction that Pierre d'Aumont, Prior of Auvergne, escaped with a few Knights into the Isles of Scotland,[3] where they maintained themselves in secret under the veil of Masonry,

[1] See NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 353–355, and SECRET TRADITION IN FREEMASONRY, i, 290–292. It must be said, however, that subsequent to the publication of these works I have come across a very rare and possibly unique French Templar Ritual, with which I shall deal in a later study. It is of great consequence under any and all circumstances, but its discovery would mark an epoch in the criticism of the STRICT OBSERVANCE if it could be referred to the period preceding 1754—which seems, however, impossible.

[2] It must unfortunately be added that Dr W. Begemann, in a searching examination of Baron von Hund's Masonic career, has disposed or nearly disposed of all his claims and statements, using his own DIARY as the chief evidence against him. See Mr J. W. Chetwode Crawley's admirable study of TEMPLAR LEGENDS IN FREEMASONRY, published in ARS QUATUOR CORONATORUM, xxvi, 45–70, 146–181 and 221–236.

[3] Compare the Instruction to Novices in L'ORDRE INTÉRIEUR of the Holy City. It is said (1) that the Knights Templar who escaped persecution found refuge in Ireland and Scotland ; (2) that they included the Comte de Beaujeu, nephew of Molay and—according to tradition—one acquainted with the secrets of the Temple ; (3) that he took possession of documents hidden in the crypts of the Order at Paris ; (4) that Pierre d'Aumont was also among the refugees ; and (5) that they were received by Scottish Masons. The Instruction proceeds to reject an old story that Masonry and all its

Operative or Speculative, as you please, or—in the common alternative of the period—a combination of both. They were perpetuated also in secret until their unknown Superiors resolved that they should come forward into the public world of Masonry, giving power for this purpose to Baron von Hund in respect of the provinces of Germania. The evidence for this claim is as much and as little as for the truth of Ramsay's hypothesis, and this—as we have seen—is *nil*. It remains that the STRICT OBSERVANCE is the first manifest Templar claimant in historical time, as in importance; but seeing that dates are mostly doubtful and always approximate I shall not in proceeding adhere strictly to chronological succession.

The second claimant appeared *circa* 1768–1770 under the denomination of CLERICAL KNIGHTS TEMPLAR, that is, CLERICI ORDINIS TEMPLARII, understood loosely as a Spiritual Branch of the Order, meaning its priesthood, and miscalled by inaccurate writers CLERKS OF THE STRICT OBSERVANCE. It originated at Wismar with J. A. von Starck, a prominent Lutheran minister, who was chosen later on to fill a Chair of Theology and to be successively Court Chaplain at Königsberg and Darmstadt. These are his titles to consideration, and these notwithstanding it calls most certainly to be said that his foundation seems purely fraudulent. It represented that the sacerdotal branch of the old Knights Templar was that only which possessed the inner secrets; that these also had been perpetuated somewhere in the hiddenness, and that in the days of the STRICT OBSERVANCE Starck was the accredited ambassador, apparently with full powers.[1]

emblems were devised as a veil of the Order; they were separate and independent, but in the time of need the persecuted chivalry found an asylum in the Guild of Craftsmen. It is added that in a deeper sense true chivalry is true initiation, and this is true Masonry.

[1] For a full account of Starck and his Clerical Knights see the admirable and fairly exhaustive study of the Strict Observance in Gould's larger HISTORY, iii, 99–114. It shews that the German theologian had perhaps some ability in invention but very little in development; his Rite made no progress, all its claims notwithstanding, and it seems to have died out *circa* 1792.

The third claimant is the MILITARY AND RELIGIOUS ORDER OF THE TEMPLE AND HOLY SEPULCHRE, adopting the title by which it is now known in England.[1] I have registered elsewhere a personal opinion that it arose in this country, but the feeling is grounded solely in Ritual content and general atmosphere, there being otherwise no evidence.[2] However this may be, the first known reference to a Grade of KNIGHTS TEMPLAR occurs in the Minutes of an American ROYAL ARCH Chapter on August 28, 1769, while the second [3] is in the form of advertisements which appeared in Dublin newspapers, according to which the Knights Templar of Ireland and other Masonic bodies dined together on St John's Day in the summer, 1774.[4] So far as it is possible to infer, reliance was placed then as now on the claim embodied in the title and on the procedure of the

[1] This is a modern denomination. There was previously a GRAND ENCAMPMENT OF KNIGHTS TEMPLAR under Thomas Dunckerley and in Dublin a SUPREME GRAND ENCAMPMENT OF HIGH KNIGHTS TEMPLARS. Ordinary places of meeting were Encampments and sometimes Chapters, or even—but rarely—Conclaves. The term Preceptory was unknown, but it draws authority from the past of the Order. . . . There is considerable material for the study of Starck and his pretensions, including the Rituals of the CLERICAL KNIGHTS TEMPLAR among the MSS. in the Library of the GRAND ORIENT of the Netherlands, a Catalogue of which was published in 1880 at the Hague.

[2] SECRET TRADITION IN FREEMASONRY, i, 352. I have said also that it is so much without father or mother in respect of origin that it is difficult to hold any certain view thereon.—NEW ENCYCLOPÆDIA OF FREEMASONRY, iii, 224.

[3] See, however, HISTORY OF FREEMASONRY IN BRISTOL, by A. C. Powell and J. Littleton, for evidence of the Grade or Order having been worked at Bristol in 1772.

[4] It is an irresistible inference from these dates that the MILITARY AND RELIGIOUS ORDER, as it is now denominated, was a reflection from the STRICT OBSERVANCE, so far at least as its claim on the old Chivalry was concerned. It should be added that I can trace no Ritual likeness whatsoever, either to the German prototype or to the transformed RITE OF THE HOLY CITY, beyond the fact that in common with all Masonic Knighthoods the accolade is of course conferred. . . . The Red Cross of the Temple suggests naturally enough the Masonic ROSE CROIX, but there is no connection between the two chivalries, nor between the Templars and the Rosicrucian Fraternity of the early seventeenth century, although the Manchester Jerusalem Encampment is said at one period to have conferred a Rosicrucian Grade.—See my BROTHERHOOD OF THE ROSY CROSS, p. 634.

Grade or Order. There was no Charter in evidence, genuine or otherwise, no pretended succession of Grand Masters, no appeal to the Isles of Scotland, no derivation assumed from Unknown Superiors, and in fine it has never—in Great Britain—accounted for itself by the help of a Traditional History.[1] There are five extant forms or codices of Ritual, the earliest of which is most probably that of the time-immemorial Baldwin Encampment, Bristol, while next thereto I should be disposed to place the peculiar working which belonged to the Canongate Kilwinning Encampment, so far at least as 1905, it being understood that the EARLY GRAND RITE OF SCOTLAND had an old ceremonial which was perhaps of Irish derivation.[2] There is also the Ritual of St George Aboyne KNIGHT TEMPLAR Encampment at Aberdeen, No. 21 on the Roll of the CHAPTER

[1] It is otherwise in Ireland, where a so-called Legend was prefixed to certain Statutes in manuscript for the Templar Province of Munster, under date of November 13, 1793. According to Mr J. W. Chetwode Crawley—in the place already cited—this Legend " purports to have been transcribed in 1784 " from an ancient document found in the year 1540 under the High Altar of the Templar Church in London. Under circumstances which do not emerge, the Roslyn St Clairs of Scotland became Keepers of the treasure, and the putative transcriber claims that his copy was made by the authority and assistance of Dr John St Clair, Old Castle, in the County of Meath. It is said to have been " buried " in London during the reign of Edward II. The MS. is represented as beginning with a curious exclamatory Address to the " Divine Being," in which it is prayed that the Order may not be wholly cut off and that some remnant may be spared " to lay up the sacred rules of thy Servant Bernardin "—*i.e.* St Bernard, who gave its Laws to the Temple. The Invocation was followed by " an Historical Account of the Order," its rise, progress and sufferings, attached to which were certain remarks of Jacob Ulrich St Clair, the first custodian in Scotland, *temp.* Henry VIII, who apparently—for we depend throughout on the supposed transcriber's summary—spoke of the Order Temple and its Mystic Rites being extant in his day. The whole Legend is fraudulent, but it is sufficient to say that the Account of the Order and its sufferings is said to have been signed by Hugo de Paganis, who happens to have been the first and not the last Grand Master.

[2] The Pilgrim Point which precedes the OPENING in the Grade itself is older than its correspondence in Great Priory working, and is almost identical with that of Canongate Kilwinning. As much may be said for the OPENING itself, not to speak of its beautiful reverential savour : it is preferable to that of Canongate Kilwinning, though akin thereto. The Grade itself has analogies with the other Scottish working, which may not improbably derive therefrom.

GENERAL of Scotland, an almost perfect working, of singular and high appeal. I am inclined to think that it is the most sacred and beautiful of all Ceremonies here enumerated, but I feel unable to offer a definite opinion as to its probable age.[1] As regards the GREAT PRIORY of England and Wales, there is no question that it embodies some elements of antiquity, so far as can be ascribed to Templar Masonry, but it has been subjected to much and not always intelligent editing. With slight and negligible variations the same PRAYER AT OPENING is found in all codices and may be compared with that which appears in Werner's SONS OF THE VALLEY, a dramatic poem first published in 1803 and of extraordinary importance in respect of Templar Masonry—in its development on the side of literature.[2] Werner was a High-Grade Mason and a member of the STRICT OBSERVANCE, the traditional history of which is elaborated in his remarkable work. It is difficult to believe that these codices, so generically distinct, notwithstanding certain points of correspondence, could have originated from a common source.[3]

The fourth claimant is the Grade of KADOSH, now classified as the Thirtieth Degree of the ANCIENT AND ACCEPTED SCOTTISH RITE, and as such to be taken with its peers and Successors,

[1] It is almost entirely Scriptural, a strange and moving pageant. The recommendation brought by the Candidate is "faith in Jesus Christ"; outside and within the Encampment he is examined on Christian Doctrine; he is pledged in an Obligation to keep the secrets of a KNIGHT TEMPLAR, of the MEDITERRANEAN Pass and a KNIGHT OF MALTA; and he receives subsequently all three together. The ceremonial libation is of remarkable beauty.

[2] Beloved Knights and Brothers, we may now
Well close the Chapter; for, by God's will, all
Goes well, and that the Good be permanent
And ever still increase and grow to more,
May God and our dear Lady grant, I pray.

[3] As regards the antiquity of that source and the perpetuation of the Order to modern times, it is fair to say that Mr Ladislas de Malczovich began an elaborate investigation, entitled TEMPLARIA ET HOSPITALLARIA, in ARS QUATUOR CORONATORUM, xvii, 204–218; xix, 73–89; and xx, 156–202. It never proceeded beyond the first chapter, and within those limits had proved nothing, save his extensive knowledge and earnest zeal.

SUBLIME PRINCE OF THE ROYAL SECRET and SOVEREIGN GRAND INSPECTOR GENERAL, all of them Templar Grades at one or another period, though there is little doubt that this element has been expunged from the modern Rituals of several SUPREME COUNCILS. The date and circumstances of origin are dubious in respect of all. The KADOSH was included in its series by the RITE OF PERFECTION, referred to 1758, but whether at the beginning or some years subsequently there is no means of knowing. In any case the Templar element was veiled curiously in the primitive Degree, as made evident by a rare manuscript Ritual of *circa* 1770–1775.

The fifth claimant is the SWEDISH RITE, which is known to have Templar elements, and it has been a matter of regret for long years of my Masonic life that I am unable to speak definitely concerning it on the basis of anything that approaches direct evidence. There is considerable probability that it drew from several sources, and about its Templar aspects there is no question whatever, but the legend of perpetuation differs from that of the STRICT OBSERVANCE and redounds to the credit of Stockholm as the place of secret keeping, instead of Scotland. Like the institution of Baron von Hund, it is supposed to have derived, much about the same period, from an unknown source in France.[1]

[1] If we can tolerate conditionally some part, however small, of the von Hund account of the possession which came into his hands—and the more we reflect upon the welcome which he gave to impostors like Starck and Johnson, in the hope that they could enlighten him further as to that which he claimed to have received and not invented, the more possible this appears —we shall be unlikely to suppose that there could be more than a single source of French Templar Masonry, and there would be hence a common ground for the origin of the STRICT OBSERVANCE and the SWEDISH RITE. My reference is of course to a ground in Ritual and subsequent therefore to Ramsay, who was centre and cause of all. There is an old story concerning the CHAPTER OF CLERMONT and its working of Templar Grades some years before the STRICT OBSERVANCE began to be heard of in Germany; but I have met with very little that is evidential, unless indeed it should lie hidden unawares in that French CHIVALRY OF THE TEMPLE to which I have referred twice already in these notes. It would be stranger indeed if, past all likelihood, this should be the root-matter not of the OBSERVANCE only but of

The sixth claimant depends from a parchment scroll called the Charter of Transmission, otherwise that of Larmenius : it was the Palladium in chief and the warrant of a French Order of the Temple which did not begin its activities till in or near 1804. I have given elsewhere such an account of its claims as may be said to dispose of them effectually, and there are other critical sources by which my own decisions may be checked.[1] For the rest, it was not Masonic in character, though it has been sought to establish Masonic analogies and even identities in its Grade sequence ;[2] and as it relied for its general authenticity on a forged document, so there was an attempt to magnify its importance by the aid of a corrupt or fraudulent version of the Fourth Gospel. On this basis it posed not only as the sole legitimate survival of a great Order of Chivalry but as a kind of neo-Christianity. The religious aspects were introduced later and caused a split in the camp, which was healed more or less by suspending these activities and withdrawing the Gospel. In the last resource it did not save the Rite, which

developments in the SWEDISH RITE. There is evidence for the activity of the Chapter in 1763 and perhaps so far back as 1755. Whether between these years or later cannot be said, but at some period it was working (1) an ÉCOSSAIS MASTER GRADE OF ST ANDREW, in which allegory was said to pass away—thus recalling the Lyons RÉGIME ÉCOSSAIS ; and (2) a so-called fifth and last Grade of Masonry termed SUBLIME KNIGHT OF GOD AND OF HIS TEMPLE. But we hear also of Seven Grades, or four superposed on the Craft. It seems possible to say that the chivalric part was apparently Templar.

[1] NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 219, 220, and SECRET TRADITION IN FREEMASONRY, i, 353–368. See also Mr Chetwode Crawley's TEMPLAR LEGENDS IN FREEMASONRY, already cited.

[2] For example, Mackey's ENCYCLOPÆDIA OF FREEMASONRY, 1917, ii, 773, groups the Ritual content as follows : I, HOUSE OF INITIATION, (*a*) INITIATE, *i.e.*, ENTERED APPRENTICE ; (*b*) INITIATE OF THE INTERIOR = Fellow Craft ; (*c*) ADEPT = MASTER MASON ; (*d*) ADEPT OF THE EAST = ELECT OF FIFTEEN ; (*e*) GRAND ADEPT OF THE BLACK EAGLE OF ST JOHN = ELECT OF NINE. II, HOUSE OF POSTULANCE, *i.e.*, POSTULANT OF THE ORDER = ROSE CROIX. III, COUNCIL, (*a*) ESQUIRE ; (*b*) KNIGHT, or LEVITE OF THE INTERIOR GUARD = PHILOSOPHICAL KADOSH. Compare the MSS. concerning the ORDER OF THE TEMPLE in the Library of the Grand Lodge of Scotland, 4 vols., containing (1) DOCUMENTA, (2) RITUELS CONVENTUELS, (3) RITUELS LÉVITIQUES, (4) ÉVANGILES. Also the printed MANUEL DES CHEVALIER DE L'ORDRE DU TEMPLE, Paris, 1817.

lapsed into a state of stagnation, after sounding many trumpets, and ultimately died out.[1]

The seventh and last claimant is a so-called ORDER OF CHRIST, which was brought to Paris by a Portuguese adventurer named Nunez on the fraudulent pretence that he was authorised to confer the genuine chivalry of that name into which the Knights Templar were transferred by the King of Portugal, in place of their suppression in 1307. Nunez appeared precisely five hundred years later than that event and divided his imposture into seven Degrees, mostly under familiar Masonic titles,[2] so that his Rite on the whole was one of adaptation rather than pure invention. It seems to have attracted little attention; there are no intimate particulars concerning it and no one has seen the Rituals, with the possible—though unlikely—exception of J. M. Ragon, *circa* 1850. It was either still-born or extinguished quickly.

The classification here established does not include certain Templar elements in Danish and German Masonry.[3] They are known to exist and are predominant, in respect of the former, but there are no first-hand particulars concerning them. I have omitted also certain individual Degrees, as, *e.g.*, GRAND INSPECTOR INQUISITOR COMMANDER, which have occasional Templar vestiges. The issues are now clear in respect of the subject at large.[4] The seven claimants are all in a sense Masonic,

[1] It is impossible to determine the date, and it may be noted in this connection that the 1917 edition of Mackey's ENCYCLOPÆDIA, cited previously, affirms that it "still exists at Paris," which, however, is not the case, and the statement has probably been taken over without checking from some much earlier issue.

[2] It included a variant of the KADOSH GRADE and also KNIGHT ADEPT, otherwise CHERUBIM.—NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 213, 214.

[3] *Ibid.*, i, 172, 307. Danish Freemasonry belongs mainly and in succession to the story of the STRICT OBSERVANCE, the KNIGHTS BENEFICENT and the SWEDISH RITE.

[4] There is also the Grade of KNIGHT COMMANDER OF THE TEMPLE, Twenty-Seventh of the SCOTTISH RITE. Without any dramatic action, it fills fifty large folios in my codex of the Pike Secret Rituals and presents a long history of the Teutonic Knights, who were not Knights of the Temple, and the Grade is therefore misnamed in this version. Towards the end of

because the French ORDER OF THE TEMPLE unquestionably based its perpetuation thesis on that of the STRICT OBSERVANCE, a thing of universal celebrity. Fabré-Palaprat—the founder—would never have dreamed about a Templar Rite had it not been for Baron von Hund. The most insolent of all the inventions was obviously that of Nunez, who produced his Rite in the name of a living institution, conferred as a title of honour by royal hands. The most unfortunate is that of Fabré-Palaprat, who elected to raise his ornate structure on the most perilous of all foundations, a spurious charter—whether of his own or of somewhat anterior invention does not now signify. These two claimants can be taken at once out of the way. It must be admitted, for the rest, that in a case of this kind the line of distinction between imposture and fictitious device must look exceedingly thin. The levy made on the past is false in every respect, but it seems to have been made with sincerity in the case of Ramsay, while in that of von Hund he may have relied on the word of others. In the days when it was a Rite of Templar symbolic vengeance the KADOSH and its connections were the work of ritualists who took the claim of perpetuation for granted: they transmitted rather than invented. For the rest, they were dreamers looking through a glass of vision directed on the past of history. When Emblematic Freemasonry came into existence it had an undeniable past behind it in the Operative Guild, though it did what it could to void it. But all the chivalries and other Rites of Masonry which make a claim on history are spurious to the extent of that claim. The MILITARY AND RELIGIOUS ORDER

the story it is suggested that German Templars—none of whom suffered death—were received into the surviving Order, some of them being described as "Masons." In the Twenty-Ninth Degree, which is GRAND SCOTTISH KNIGHT OF ST ANDREW, we are presented with a variant of the old PATRIARCH OF THE CRUSADES, and in Pike's version of pretended Templar history it is affirmed that the proscribed Chivalry was protected by Robert Bruce in Scotland, and that as a reward of their valour at Bannockburn the King instituted an ORDER OF SAINT ANDREW, into which he received the Knights.

advances nothing as we have seen by way of historical discourse and is to this extent exonerated; but there is no question that the old thesis is implied at full length and everywhere, in title, procedure and by tacit assumption throughout. The allusion to Simon of Syracuse embodies, moreover, a distinct, overt claim on the perpetuation legend.[1] Were it not for these few words the line of its vindication lies where no one would think of looking, in the purely figurative character of its pilgrimages, warfares and so forth, in its Masonic libations, in its reservation to companions of the ROYAL ARCH, an invention of the nineteenth century, and in the transparent allegory of its Holy Sepulchre. When the RITE OF THE STRICT OBSERVANCE was transformed into a CHIVALRY OF THE HOLY CITY[2] the Templar claim was expressly abandoned: it would be possible for the MILITARY AND RELIGIOUS ORDER to do likewise by a few strokes of the pen and by bringing the allegorical motive into a little further prominence. As it stands now, apart from fantastic connections, it is a moving and sacred Rite: it could be made to teach far more fully than it does a living lesson of the soul's progress through temporal pilgrimage and warfare to the eternal ends.

It remains to point out that onward from the STRICT

[1] It should be noted as a point of importance that this allusion is not found (1) in the Ritual of the old BALDWYN ENCAMPMENT, (2) in that of the EARLY GRAND RITE, or (3) in the KNIGHT TEMPLAR MASONRY of Canongate Kilwinning.

[2] That is to say, into L'ORDRE INTÉRIEUR behind the RÉGIME ÉCOSSAIS —otherwise, GRADES OF ST ANDREW—that which subsisted within consisting of two Degrees, as we have seen, namely, NOVICE and KNIGHT BENEFICENT OF THE HOLY CITY. It is to be noted that in this transformed chivalry the claim of the STRICT OBSERVANCE is specifically abandoned, because the Congress of Wilhelmsbad found that "the Masonic Order could not be regarded as the legitimate successors of the Order of the Temple." This notwithstanding, it is said that an incontestable connection was recognised between the two institutions, as a memorial of which the new Knight Beneficent is counselled in an Historical Instruction to keep ever in mind and to cultivate "those virtues which were at the basis of the ORDER OF THE TEMPLE," and, assisted by his peers and co-heirs, to see that they prevail in the Masonic Lodges to which he belongs, not by words alone but by good example more than all.

OBSERVANCE to the last revision of the MILITARY AND RELIGIOUS ORDER the Templar Rites have but one purpose in view, one *terminus ad quem*, being an exhibition of the catholic truth that wherever Masonry begins it ends in Christ. Through all the length and breadth of the British Empire the message which it delivers to Companions of the ROYAL ARCH is that the symbolic discovery made in the days of Zerubbabel is but one side only of a golden shield and that on the other is emblazoned the Morning Star, Whose rising brought light and salvation, the Lion of that Judah which is above, the Apocalyptic Lamb "slain from the foundation of the world." They give us many words in the Rites and the Orders, in manifold Grades and Degrees, but the one Word is Christ. The end is the same and the dedications are also the same in the grand old Latin Ritual of the STRICT OBSERVANCE, which opens its Knightly Ceremony for the increase of the Christian religion, and whatsoever is done therein is in the Name of the Blessed Trinity, looking for Eternal Life through Jesus Christ. The Christian intent as the end of all Masonry is not less evident in Templar Degrees attached to other systems, as in PRINCE OF THE ROYAL SECRET, whatever sub-surface designs they may happen to have veiled otherwise, according to the annals of debate.

In so far therefore as Templar Masonry enters into the peculiar Secret Tradition developed in the Order at large, it belongs thereto on the Christological side. I have mentioned Werner, the German dramatic poet, and his memorable SONS OF THE VALLEY, which has scarcely been heard of in the English ranks of Masonic chivalry and ought to be known by all. It was once translated into English—not unfortunately in an inspired version—but it has been out of print these many years.[1]

[1] THE TEMPLARS IN CYPRUS: *A Dramatic Poem.* By Friedrich Ludwig Zacharias Werner. Translated by E. A. M. Lewis. BOHN'S STANDARD LIBRARY. 1886. And THE BRETHREN OF THE CROSS: *A Dramatic Poem.* Same author and translator. 1892. In the German original these two parts constitute together the complete work called THE SONS OF THE VALLEY.

From the Traditional History of the STRICT OBSERVANCE[1] Werner developed an extraordinary theme, representing a great secret, spiritual power behind the Temple, that of the SONS OF THE VALLEY, a Company of Adept Brethren belonging to a Hidden School of Christ, which recalls the Secret Church of Christ in Eckartshausen's CLOUD UPON THE SANCTUARY. The Knights Templar are said to have tampered with a sacred knowledge placed in their hands and they were about to reveal it in the world. The providence of the Sons of the Valley was therefore withdrawn, and they were left to work out their own destiny of destruction at the hands of Pope and King. Yet they would not be abandoned utterly : a little remnant should be reserved against the dawn of a day to come. A young chevalier of the Order with a few other knights, and that Prior of Auvergne about whom we have heard previously, were commissioned into Scotland, there to perpetuate the Order under the veils of trowel and apron until such time as the further will of the Valley should be known concerning it.[2] It came about that the Secrets of the Temple were lost to the world, like those of the Master Grade, for a period of nearly five hundred years, and were recovered when the Rite of the STRICT OBSERVANCE rose up in a Germanic Province. It will be seen that this beautiful tale of faërie embodies the OBSERVANCE story of perpetuation, and the inference which it creates is that behind the great Masonic Chivalry of the eighteenth century, as behind the old Temple, there was at work an authentic and valid adeptship, consecrated by Werner under an enchanting mystical title. This was his way of accounting for the fact

[1] The Templar Prior of Auvergne, Pierre d'Aumont, and a few Brethren of the Order are said to have found refuge in the Island of Mull, and through them it was perpetuated in Scotland, as we have seen, under the veil of Masonry. Werner develops his theme on this basis.

[2] The chevalier was Robert of Heredom, a Scottish Brother, who is initiated by the Sons of the Valley towards the end of the poem and is created Master of the new Temple, which is to arise from the ashes of the old, and guardian of the Secret Palladium until such time as men are ripe for its knowledge and fit to receive that light which the Valley revealed to Molay on the eve of his martyrdom.

of Unknown Superiors alleged by Baron von Hund. The poem made a reputation in its day, and I do not doubt that in this manner its author contributed his not inconsiderable quota to the great influence and extraordinary but transient success of the German Templar Rite. As regards the alleged secret knowledge committed to Templar hands I can say little, for it does not emerge. There is, however, a casual vestige, like the corner of a curtain lifted for one moment. Those who remember a dictum of St Augustine, which I have quoted myself often, namely, that Christianity has been always in the world but has not been known always under that name, may perhaps see that a pregnant intimation is conveyed by Werner when he suggests remotely and in words aloof that the Religion of Osiris became in the course of long ages the religion of Christ. In their all-hidden Sanctuary the SONS OF THE VALLEY seem to have stood apart from the ages and to have watched them passing. He who was called Christ on the circumference of the Templar circle was still named Horus at the point within the circle.[1] But without essential change or shadow of inward vicissitude the Great Master was one. I think that if the illuminated Martinists of Lyons who transformed the STRICT OBSERVANCE into a RÉGIME ÉCOSSAIS and an ORDRE INTÉRIEUR—and accomplished the greatest work of Alchemy that has ever been performed on Masonic Ritual—had been acquainted with Werner's dramatic poem they would have incorporated his

[1] In Part I, Act I, Astralis, the Adoptive Daughter of the VALLEY, rings at the Temple door, seeking her oblation of daily bread, and in speaking confuses Horus with Jesus Christ, and Isis with Mary the Mother. In Part II, Act V, one of the ADEPTI explains that the VALLEY holds all faiths in reverence, that in the western world the members are cloistered Brethren, wearing the habit of Carmel, but on the Ganges they are Brahmins, so that in all manners and by all paths of religion they may

> Lend pinions to the dust-clogg'd spirit through
> Messiah and Prometheus, Horus, Vishnu,
> Through Eros, Thor and Christ ; that it may launch
> Its upward flight to its original Source.

This is the rendering of Mr Lewis, faithful to the original but appalling as a form of verse.

radiant dream into their great sheaf of memorials. It remains now the shewing of OBSERVANCE images in a poet's glass of vision.

There is another story which is almost comparable for grace of invention to that of Werner, whose SONS OF THE VALLEY are located by him in Cyprus, though it may be suspected that their mystical Sanctuary was not really one local habitation but wheresoever its Sons abode. Some three years before we have tidings of Knights Templar in English-speaking countries, Baron Tschoudy published a curious collection called L'ÉTOILE FLAMBOYANTE, in which he describes a secret Order of Chivalry subsisting from immemorial time under the denomination of KNIGHTS OF THE MORNING.[1] They also were custodians of strange knowledge. The power of the SONS OF THE VALLEY seems comparable to that of a Higher Magia, but it happens that Baron Tschoudy was dedicated to the pursuit of Alchemy, and therefore his KNIGHTS OF THE MORNING are presented as zealous in that Great Work by which base metals are raised into the perfect modes of gold and silver.[2] In reality the distinction does not so much signify, for *Magia* and *Alchemia* are both veiling words. The point is that the KNIGHTS OF THE MORNING were a power behind the Christian Chivalries in Palestine during Crusading Times; they were also the power and the knowledge behind what is called Masonry, for that which, according to Baron Tschoudy, is veiled by Masonic allegory and illustrated by Masonic symbols is not Morality but Alchemy; and after the first deponent there came another, anonymous in this case, who affirmed that the KNIGHTS OF THE

[1] They were otherwise KNIGHTS OF PALESTINE, the oldest of military Orders, ancestors and authors of Masonry; but it is to be understood that their true designation is veiled under the published titles, even as the SONS OF THE VALLEY were known under other names in the secret circles. During early Christian centuries the Knights dwelt in the deserts of the Thebaïd. Their intention was to rebuild the Temple at Jerusalem—on which see *ante*, pp. 145-147.

[2] Not, however, as an end itself but to provide those resources which would enable them to accomplish the design already specified, which seems to have been part only of a wider scheme.

MORNING became KNIGHTS TEMPLAR. The Templars by inference were therefore also alchemists, which seems incredible; but it should be remembered that in ascribing secret knowledge to certain groups the occult denomination chosen has always followed the lines of a speculator's own concern.

These dreams, and there are more of them, testify firstly to the talismanic influence which the name Templars exercised upon continental Masonry in the eighteenth century, as potent and as magical as that of the ROSY CROSS. It testifies also to the desire of Masonic literati that the Secret Tradition of Freemasonry should link up its chains completely and cover all departments of the Masonic subject.

It may be added as a last word that the MILITARY AND RELIGIOUS ORDER, being the chief Masonic witness of the claim and its subject now in activity among us, is a representative also of its higher and truer spirit. It adopts Templar symbolism much as the CRAFT RITE adopted long previously that of building. Its real concern, as intimated, is with the soul's progress from earthly to everlasting life, from the pilgrimages, warfares and penances on the circumference of external things to integration at that point within the circle from which a Master Mason cannot err when he has reached it truly, the Life Divine at the Centre.

X

THE DEVELOPMENT OF VENGEANCE GRADES

THE Traditional History of the THIRD DEGREE is extant in many versions, and in a critical comparison of all it might be difficult to find two which, episode for episode, and much less word for word, are exactly alike. There is a wide difference (1) between British and Irish workings, (2) those which are of continental origin and (3) those that prevail in America. It is difficult, moreover, to hold that there is any authentic canon of criticism on the general subject. As an English Mason I may prefer personally some one or other of those which prevail in England, but this is no test of value, and it has been recognised that certain French codices are not without importance, and may indeed bear away the palm for innate dignity and reverence. American variants would demand a special research, and there has not been sufficient opportunity in this direction for me to feel qualified to pronounce upon them. The original state of the text, *circa* 1725, is, I believe, beyond all knowledge at this day.

Now, there are versions in which the death of the Master Builder is followed by the capital punishment of his three assassins, so that the murder episode is closed once and for all. There is at least one codex—fortunately obscure and long since ceased from working—in which the story is emptied of all symbolical significance because the Master does not die but, being healed of his hurts, retires into a distant region and ends his days in peace. There is in fine, as we know, the great

Écossais supplement to the THIRD DEGREE, in which Hiram arises as Christ—or literally, gives place to the risen Lord of Glory—as in the highest understanding of the whole parable the imperfect human side of the Candidate is laid to rest with the body of the Master Builder and his second or real nature is raised to the life which is in Christ, that which is capable of Divinity being made Divine in His union.

In yet other versions the Traditional Story ends without any discovery of the assassins, the pursuit and punishment of these being relegated to later Degrees, as for example in the RITE OF PERFECTION and those ELECT GRADES which it incorporates. I have made plain elsewhere[1] my conviction that these variants and extensions are to no purpose whatever in the evolution of the Masonic subject, but on the contrary a mismanagement of all that matters in its symbolism. The Master Mason has no real concern in the fate of assassins belonging to a devised myth, and they are detrimental to the great experiences through which he has passed in the Raising of the THIRD DEGREE. There intervene, however, at this point the expositions of the case against Freemasonry presented by the hostile criticism of the Latin Church. In ELECT OF NINE the Candidate is made to take the part of an over-zealous Master, who discovers one of the miscreants in a dark cavern and plunges a knife into his heart. It is puerile make-believe and nonsense, for that which has to be smitten is a dummy figure, while it is an insult to the symbolic dignity of the Raised Master that he should be deputed subsequently to take the part of an executioner or a Jack Ketch hangman. His zeal in the end is near costing his life, for he has acted without authority, Solomon having expressly reserved judgment and punishment to himself. So far as any sub-surface design is concerned the episode filters out in this manner, or all that remains as sediment is the folly which conceived it. But according to Roman Catholic

[1] NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 225–232. See in particular the PRACTICAL LESSON on p. 229, arising out of CHEVALIER ÉLU, being third in a series of ELECT GRADES.

criticism, meaning that of French anti-Masonic Leagues,[1] the Eckerts in Germany,[2] the Barruels in France,[3] and in recent times, it must be added, a great English newspaper which discovered a Masonic Peril engineered by Israel,[4] the ELECT OF NINE is a Grade of Red Masonry, the Candidate—for a fell purpose—is being taught how to kill ; and so opens the whole question of Vengeance Grades in Masonry and what, if indeed anything, is thereby portended.

We have so far contemplated our subject in its development towards high ideals according to great principles, and have glanced at deeper meanings below the surface sense as a very high way of regarding the whole research, whether or not it is a purely personal construction, a possibility of unfoldment formulated or something placed at the base when the plan was first set out. The question which now opens is whether another spirit entered and whether a witness to its presence is found or not in several High Degrees. I have set aside ELECT OF NINE as out of court in respect of the plea : it is ridiculous to suggest that an act represented as done against orders and merely forestalling the common course of justice, while the actor is imperilled thereby, can shew forth anything but what follows on headlong indiscretion.[5] Had the supposititious

[1] There is or was, for example, the ASSOCIATION ANTI-MAÇONNIQUE DE FRANCE, with headquarters at Paris and distinct from a CONSEIL ANTI-MAÇONNIQUE, each having an official monthly or weekly organ.

[2] An account of Eckert and his anti-Masonic writings will be found in the NEW ENCYCLOPÆDIA, i, 204–207.

[3] For Barruel see *ibid.*, i, 64–66.

[4] I refer to THE MORNING POST, and the discovery in question will be dealt with in a later study.

[5] This is my answer to all that is cited by THE MORNING POST, deriving from some printed version of Albert Pike's codex of ELECT OF NINE, without any bibliographical reference which will help us to determine whether it is an authorised publication of the Southern Jurisdiction, U.S.A., or a bogus putative disclosure, one of many which appear from time to time, especially in America. The dossier of Masonic accusers has one unfailing characteristic, that of being badly equipped for its own and any purpose, nor is the reason far to seek : the accusers are not Masons and have no canon of distinction between authentic and fraudulent materials. They are unaware also that the growth and variations of Ritual codices is not only an expert inquiry but one of grave difficulty.

lesson been that which is proposed by anti-Masonic unreason, it is certain that ELECT OF FIFTEEN, in which the two other assassins are brought to bay and captured, would have been made a further illustration of the killing-no-murder thesis and another example of amateur executions. But on the contrary the guilty Masons are loaded with chains, are duly delivered to King Solomon, and by no means escaped so lightly as did he who was despatched hurriedly in ELECT OF NINE.

When the voice of accusation is removed from the fields occupied by CRAFT DEGREES and so much of ELECT MASONRY as happens to offer a pretext, it is usually directed against Templar Rites, which are denominated Grades of the Dagger. There is nothing to shew that the hostile witnesses have ever inspected the Rituals of the STRICT OBSERVANCE as it was worked in Germany and much less those of the great transformation approved at Lyons and ratified later at Wilhelmsbad. There is not one of them who is familiar with any late or early codex of the MILITARY AND RELIGIOUS ORDER under the obedience of the GREAT PRIORY of England and Wales, and they will make acquaintance with other versions of English Templar Masonry for the first time through the medium of my immediately preceding study.[1] But they know at first hand the Grade of KADOSH, as edited by Ragon,[2] and its variants in other French publications : it must be presumed therefore, having regard

[1] There will have been at their disposition previously such accounts of Templar Masonry and its alleged purpose as are furnished by the French occultist Papus in his MARTINÉSISME, WILLERMOSISME, MARTINISME ET FRANC-MAÇONNERIE, 1899, which represents the Chevalier Ramsay as founder of the Templar system, after being *soigneusement initié* by Fénelon, who figures as a Kabalist, in consort with other Kabalists and Hermetists of his period. The group-centre was the Chapter of Clermont, and the end in view is specified as "sanguinary revolution." I leave this for the delectation of anti-Masons in England, of the Latin Church and otherwise. Papus, *i.e.* Dr Gérard Encausse, does not happen to have been honoured by Masonic initiation at its French value, as he was refused admission by the Lodges of Paris.

[2] I have explained that Ragon's codex is a so-called Philosophical Grade, devoid of any vengeance motive : see NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 432. There is not the least reason to suppose that it ever came into active use.

to the line of criticism, that they have taken to heart the convenient maxim *Ex uno disce omnes*, but it is apt to open pitfalls for unwary dogmatism, as it does in the present case. I proceed on my own part to a consideration of the French Templar Grade which has been a subject of previous reference as the earliest example within my knowledge of the Perpetuation Legend and that for which it stood outside the STRICT OBSERVANCE.[1]

It is called LE CHEVALIER DU TEMPLE, and there is no question that originally it stood alone, a detached High Grade, presuming simply the CRAFT RITE behind it and demanding no qualification but that of Master Mason. Moreover, it denounces the multiplicity of Masonic Grades and exposes the unworthy motives which are held to have prompted their invention. The codex before me is, however, placed in a series, LES CHEVALIERS DE LA PALESTINE being behind, while it is followed by LE GRAND INSPECTEUR OU KADOSH. It occupies an illogical position in respect of the former, which presupposes also a Grade denominated PRINCE DE JERUSALEM. The whole trilogy is Templar, for which reason it demands consideration in full, more especially as there is some reason for supposing that it entered into a much larger Rite—on paper or otherwise—contradictions of arrangement notwithstanding.[2] It would have been drawn from many sources, including the RITE OF PERFECTION, and it would seem that the KNIGHTS OF PALESTINE contributed something subsequently to SUBLIME

[1] On the content of the STRICT OBSERVANCE see my SECRET TRADITION IN FREEMASONRY, i, 304, and NEW ENCYCLOPÆDIA, ii, 355.

[2] Among the Kloss MSS. in the archives of the Netherlands GRAND ORIENT there is a collection entitled L'ART ROYAL ET MAÇON (*sic*), which would comprise forty-five Grades if in a complete form, but there are twelve wanting at various points. Grade 23 = LE CHEVALIER DU SAINT SÉPULCRE ; Grade 24 = LES CHEVALIERS DE LA PALESTINE OU DE JÉRUSALEM ; Grade 25 = LE CHEVALIER DU TEMPLE ; Grade 26 = LE GRAND INSPECTEUR OU KADOSH. It will be seen that they are in precisely the same order as those enumerated in the text, while a perfect set of L'ART ROYAL would answer rather closely, so far as it went, to my own COLLECTION MAÇONNIQUE but would not be identical therewith, while my own extends further.

PRINCE OF THE ROYAL SECRET, as it is concerned with the migration of Knights Templar and Hospitallers from Antioch to Naples and thence to France and Germany.[1] The Chivalry assembled in the Sacred Court make a solemn renewal of their concordat with the PRINCES OF JERUSALEM,[2] as if to suggest that they have the same origin and are working for the same end. The Candidate certifies in this sense that he was created a Prince by Zerubbabel[3] and has travelled from Babylon. The Grade in itself is negligible, and the only point which concerns us occurs in an Instruction by way of CATECHISM which affirms that the Bible signifies the Gospel, being that of the Master of Masons, and that this Gospel is followed by the Chivalry, in accordance with its engagements. The hypothesis is therefore that Masonic Science and its Mystery descended from the period of the Second Temple and, as in the other cases considered previously, was transformed in Christ, even as the Princes of Jerusalem were advanced into Templar Chivalry.[4] When the vast hosts of Saracens drove them westward they carried their science with them, they carried their dedications also, and built their Temples and Commanderies as Cross-bearing knights. There is established in this manner the motive-spirit of a French Templar Grade which is chronologically first in the earliest collection of which I have been able to attain knowledge at first hand. There is of course no vengeance element, for the Templars had yet to attain the zenith of their pomp and power.

[1] See NEW ENCYCLOPÆDIA, ii, 440–446. But there is no trace of hostility to the Knights of Malta in the Ritual of the KNIGHTS OF PALESTINE, though it transpires that the Templars and Hospitallers went their several ways.

[2] There is an early codex of this Grade in the Collection on which I depend, but it lies far off in the series. The Princes are said to have originated after the completion of the Second Temple, being formed from those who protected the builders in their operations and who accompanied Zerubbabel on his mission to Darius.

[3] The Companions of the English ROYAL ARCH hold the Masonic rank of Princes.

[4] An alternative title of KNIGHTS OF PALESTINE is said in their Traditional History to be that of ÉLU DÉPOSITAIRE.

The Grade in chief of the series, that of CHEVALIER DU TEMPLE—otherwise KNIGHT TEMPLAR—is the most approximate antecedent of the modern MILITARY AND RELIGIOUS ORDER, even to the situation of that which signifies the Sepulchre in the ceremonial arrangement of the Chapter.[1] It gives evidence also that the EARLY GRAND RITE of Scotland had a tradition behind it of continental Templar Masonry when it included its Twenty-Eighth and Twenty-Ninth Degrees in a Black Series.[2] But this is not to say that antecedence signifies parentage in either case. In all its variants English Templar Masonry is concerned only with the defence of the Sacred Tomb and with pilgrimage to the Holy Places as a condition of reception under its knightly banners. On the other hand, the French Grade—which, it should be remembered, stood originally alone—exists to affirm (1) the origin of Emblematic Freemasonry as an allegorical veil of the rise, progress and final destruction of the Templars;[3] (2) the Christian dedication

[1] But it is to be observed that the Tomb in the French Grade is that of Jacques de Molay and not the Rock-Hewn Sepulchre in which Christ was laid.

[2] The clothing of the Chivalry is black in the French Grade. As regards the EARLY GRAND RITE, the Twenty-Eighth degree is that of PILGRIM, corresponding to the First Point of the MILITARY AND RELIGIOUS ORDER, while the Twenty-Ninth answers to the Second Point and is called KNIGHT TEMPLAR.

[3] The inner significance of the three Degrees which comprise the Craft is not only unfolded as my text proceeds to shew, but there are additional intimations which may be said to stand apart, and a few of them seem to call for commemoration in brief words. (1) The FIRST DEGREE corresponds to the earliest knightly Order which reigned in the Holy Land after the coming of Jesus Christ, meaning the Chivalry of the Holy Sepulchre, referred in the romance of the subject to A.D. 326, with St Helena as founder. (2) The SECOND DEGREE answers to that epoch when the Chivalry assumed the name of Knights of St John and subsequently that of Hospitallers. (3) The THIRD commemorates the time when the name of Templars was conferred upon Knights by the Archbishop of Tyre, but it represents also in the allegory of the Hiramic Myth the destruction which befell the Order. It will be seen that the history of Christian Chivalries in Palestine is turned into chaos with the object of representing the Templars as going back under other titles—CANONS OF THE HOLY SEPULCHRE, KNIGHTS OF THE HOLY SEPULCHRE—far through the Christian centuries. The device may seem without purpose, but the real intention was to link up the Templars with

of the Chivalry; (3) its innocence in respect of the accusations brought against it; and (4) the fact of its perpetuation to modern times. But as regards the last point the evidence produced is the inner significance ascribed to the CRAFT DEGREES, and not—as in other cases—the fact of an alleged surviving remnant which found refuge in Scotland or Sweden and an invented succession of Grand Masters in secret.

We are concerned, however, with the sole question whether the French Knights Templar are represented in this early Grade as nourishing some scheme of vengeance, which is possibly illustrated by assigning to the Candidate an executioner's office, and in this or in either case with the quality of religious spirit which pervades the Ritual, the matter of faith professed and its attitude towards the supreme authorities of that country in which the putative chivalry had its being. It will be found that an answer emerges with notable and singular clearness.

The obligations of the Candidate are (1) to love his King and ever sustain the State; (2) to love his Religion; (3) to offer up himself in sacrifice for the faith of Jesus Christ; (4) to promote the welfare of those who belong to the Church of Christ; (5) to love and succour his Brethren; (6) to visit the poor, the sick and those who are in prison; (7) to do all in

Thebaïd Brethren, Princes of Jerusalem and other mythical sodalities through whom the Masonic Secret Tradition was supposed to have been transmitted from Jewish Patriarchs to the time of Christ. (4) The symbolic years which characterised French Freemasonry of the eighteenth century in the THREE DEGREES, the modes of salutation, the hours at which the Blue Lodge was Opened and Closed, the clothing worn in the Craft and the circumambulations performed are connected with points of Christian faith, doctrine or observance, thus illustrating the devotion of the Templars to the Mysteries of Religion, as much after as before they were condemned by Pope and King. I do not cite the interpretations because they belong to the ground covered by official secrets. Let me add that it is quite indifferent whether they are plausible or forced and arbitrary: the point is why they were made, which was to exhibit Templar Masonry, with five centuries or more of putative secret life behind it, in the light of an orthodox catholic foundation, as appears further by the considerations adduced in my text above.

his power for the restoration of the Honourable Order to its former splendour. After these undertakings, which read like counsels of perfection or a pledge prepared for the noviciate of Nuno Alvarez Pereira,[1] it can be hardly necessary to add that the Candidate is not required to take part in any murderous episode, so that it remains only to ascertain whether the Chivalry of the Temple are depicted as prosecuting any scheme of vengeance.

The answer in this case is that one of the historical discourses, having narrated the destruction of "our illustrious Order," affirms (1) that certain remnants were scattered over the face of the earth; (2) that some of them entered into a compact for purposes of revenge; (3) that they assumed the name of CHEVALIERS DE KÈS;[2] (4) that it was a detestable association; (5) that it was destroyed very soon; and (6) that those acquainted with the fact of its former existence shudder at its name and memory. Here then is the vengeance element in early Templar Masonry, as it is met with in French Ritual. If it be asked further what was the purpose of the Grade, it seems to me that this also emerges clearly. The inspiration was derived from Ramsay; it accepted his hypothesis as to the origin of Masonry and sought to exalt it as a veil and transformation of that which was greatest and most illustrious among all the Christian Chivalries. This is the sense in which the Candidate is pledged to promote the restoration of the Order to all its pristine glory;

[1] See Robert Southey's Preface to Longmans' edition of Caxton's MORTE DARTHUR, 1817, p. xxvii, referring to the QUEST OF GALAHAD: "It was the favourite book of Nuno Alvarez Pereira, who, endeavouring as far as possible to imitate the character which he admired, became himself the fair ideal of a perfect knight, as courteous as he was brave, as humane as he was courteous, as pious as he was humane, uniting in himself the accomplishments of a hero, the feelings of a true patriot, and the virtues of a Christian and a saint." Pereira was a Portuguese statesman, *nat.* 1360, *ob.* 1431.

[2] As further evidence that the Grades which follow one another in the chivalric series of my French Collection do not belong to an ordered but rather a patchwork Rite, it is to be noted that after this unconditional judgment the Grand Inspectors of the next Grade are said to be descended from these very CHEVALIERS DE KÈS, who were Brethren of the Thebaïd and against whom it is affirmed that no historical evidence has raised its voice.

and so, further, it produces its own titles, as the FOURTH DEGREE in Freemasonry, beyond which there is nothing but vain invention, devised in most cases for common material gain.

The thesis is that another and very different remnant of the surviving Knights were associated together in secret for pure and sacred ends ; that they founded the Worshipful Order of Masonry, to perpetuate the memory of their Brethren and especially of their last Grand Master ; that they sought a refuge from their enemies under the mask of the CRAFT DEGREES, and that these served also as a winnowing ground for the separation of the chaff from the wheat and for the preparation of those who proved worthy to enter the hidden Chivalry and thus perpetuate the Order of Knights Templar from generation to generation.[1] The scheme of the Grade and its ambition are shewn forth in this brief sketch. Whatever the date of its origin many supplements of the Royal Art were already in existence, and there was a great cloud to follow ; it set aside those which were in evidence and discounted in advance all that were yet to come. It was referable on its own part to an undetermined period, let it be supposed, of the fourteenth century ; not that it was reduced into writing at that time, but it represented the reincorporated Templar fugitives who created the CRAFT RITE. It stood now behind them, as the proscribed band stood behind the triple veil of original Masonry, and it gave to those who were received, on the faith of their Masonic warrant, the true inward significance of the experience through which they had passed as Apprentices, Companions—or Fellow Crafts—and Masters.

It transpires in this manner that the CRAFT DEGREES are written within and without, and that which is within is unfolded in a long Discourse with minute and loving care. The

[1] It follows that behind the blue aprons of the Craft there was hidden the Red Cross of the Temple, representing by its colour the blood shed upon Calvary. This is affirmed by the Ritual, in which connection we may remember under what circumstances the later MILITARY AND RELIGIOUS ORDER recalls to those who enter it the Christian's sign of faith and hope.

preparation of the Candidate in the body for the initiation of the FIRST DEGREE is held to signify (1) that the arm of the Order is ever ready for warfare against the enemies of "our holy religion"; (2) that the breast is bared for the offering of the heart in sacrifice to Jesus Christ; (3) that the knee is bent in veneration of holy things; (4) that the foot steps forward, leaving all at need behind to defend the faith; (5) that the eyes are shut from things which lead to corruption, the ways and lures of vice; and (6) that the spirit of the Order and its purpose look towards Wisdom, Strength and Beauty, not towards gold and silver. The very name of Mason signifies that those who bear it have set their hands to the Great Work, and the Pledge is equivalent to a covenant that they will never turn back therefrom. In the SECOND DEGREE there are seven steps according to French procedure, and they represent in the first place the seven deadly sins, on which Novices trampled symbolically before making their Profession in the old days of the Order; but in another and higher sense they answer to those Seven Sacraments which communicated Divine Graces to the Chivalry and strengthened the faith within them by which they prevailed over infidels. The Blazing Star, inscribed with the Hebrew letter YOD, the initial of the Divine Name, reminds the Brotherhood of Masons, as it reminded the Knights of old, that they must never forget or neglect the Divine Light which enlightens those who follow it. As regards the first Temple at Jerusalem,[1] it is a type of the Order in all its beauty and splendour, while the Pillar J.·. commemorates James the Just, brother of the first Bishop of Jerusalem, and the Pillar B.·. answers to Baldwin, second King of Jerusalem, who favoured the Knights Templar and assigned them a place of abode in the sacred city.

The THIRD DEGREE is concerned with the doom which befell the Christian Chivalry at the hands of Pope and King, as exemplified by the Hiramic Myth, which is an allegorical version

[1] It may be noted that in the long reverie of Craft interpretation the wisdom of King Solomon was held to signify, as if in a prophetic manner, the candour, unison, virtue and high morality of Templar Knights.

of the martyrdom of Jacques de Molay, the last Grand Master of the Temple. The three assassins are Philippe le Bel, Clement VII and the traitor Squin de Florian. The letters J.·. B.·. M.·., which are inscribed at various points of a French Masters' Lodge, are the initials of the Grand Master, who withstood the tortures applied by his evil judges with the same fortitude that characterised the great architect of Solomon's Temple. This is the voice of the legend, and, furthermore, Molay is said to have offered his body to the flames for the love of Jesus Christ. It remains to add that the lesson impressed on Masonic Knights of the Temple is to remember that He Who crowns the martyr and the innocent in the world to come is He also Who reserves judgment to Himself.

So far unknown to all of them, the field occupied by this Grade may be now surrendered to anti-Masons in general, that they may reap what harvest they are able to find thereon. I proceed on my own part, by reference to the same archives,[1] to investigate the vengeance element in that of GRAND INSPECTOR, otherwise KADOSH, which in this early, if not original, form is short and simple in procedure, thus contrasting with the elaboration of all its recensions when it figures as the THIRTIETH DEGREE of the ANCIENT AND ACCEPTED SCOTTISH RITE or in the systems of MEMPHIS and MIZRAIM.

By the hypothesis of the Opening it is a Grade of "grand perfection," leading to sublime knowledge and dedicated—like the French KNIGHT TEMPLAR—to the restoration of the Order in all its ancient lustre ; but it is to be remembered in this connection that virtue was the root from which its flower unfolded. When the Candidate is brought within the Chapter he recites those duties in the attempted discharge of which he seeks the warrant of his admission. They are (1) abstinence from vice, (2) practice of virtue, (3) exercise of charity towards Brethren, (4) unfailing readiness to strive for "our Holy Religion" and (5) to promote the security of the State. In a CATECHISM which

[1] COLLECTION MAÇONNIQUE, Tome v, pp. 207–234.

follows the procedure the Respondent certifies (1) that he is working to raise an edifice which shall be worthy of his co-heirs in the Mystery, and this edifice is within him; (2) that he is acquainted with a symbolical ladder consisting of two uprights and seven rounds; (3) that the uprights are love of God and of man; (4) that the rounds are spiritual and corporal works of mercy, purity, mildness, truth, patience, prudence and advancement in the Path of Heaven; (5) that the Cross is borne upon the breast of Grand Inspectors to proclaim that they are Christians and that the Christian Religion should be written ineffaceably within them; (6) that the colour of the Cross is red, to warn them that they must be in no wise ashamed of the Gospel; (7) that they will be judged by their practice or neglect of the works of mercy.

It will be seen that in this manner and so far as our investigation has proceeded the early KADOSH Grade represents the Order of the Temple spiritualised and Masonry itself transformed into an art of building in the heart.[1] But we have now to look at it from an altogether different standpoint. The keynote seems on the surface to be presented by the fact that there is another undertaking imposed on the Candidate, and that this is an undertaking to punish traitors to the Order and those who prove refractory. The question therefore arises who are the

[1] It may be noted that there are certain elements which belong to the transmission and Christology of the Secret Tradition in Masonry, but they are not of sufficient importance to demand a place in the previous study devoted to these subjects. There is the familiar story that Solomon rewarded some of his faithful Craftsmen by making them rulers of many, and that after the Temple was completed they were united in the bonds of a Sodality under a single ruler. Their task henceforward was to erect spiritual edifices in their own persons, and it is affirmed that one of their subsequent Masters was Ptolemy Philadelphus, King of Egypt, who promoted and arranged the Septuagint version of the OLD TESTAMENT. There were branches of the Brotherhood in Syria, Scythia and the Thebaïd, and after the destruction of Jerusalem many embraced Christianity. It will be seen that this account is a variant of the story in ELECT KNIGHT OF TWELVE, and it is developed further along corresponding lines, with an intention of representing the Knights Templar as direct descendants of initiates employed at the building of King Solomon's Temple. It is on this account only that it calls for a brief summary in the present place.

traitors and what is the judgment executed? An answer is given with apparent plainness and at full length by the active procedure of the Grade. The arrangement of the Temple exhibits (1) an altar on which are placed a Crown, sceptre and wax tablet, inscribed with the letters P.·. B.·., being the initials of Philippe le Bel; (2) a second altar on which there are a Tiara, Papal Cross and another tablet inscribed with the letters B.·. G.·., being the initials of Bertrand de Goth, who became Clement VII; (3) a marble pedestal bearing a wax tablet inscribed with the letter S.·., signifying Squin de Florian. The work of the Candidate is to seize these insignia of Royalty and the Latin Church, to fling them out of sight in a coffer and to burn the three wax tablets. It seems plausible therefore to infer that the Grand Inspectors are concerned together in a vendetta against the Supreme Rulers of Church and State. As it is said elegantly in one of the Masonic Rituals: Such, however, is not the case.

The Transparency or Tracing Board shews that the vengeance is Divine and has already pronounced its sentence: there is depicted a shaft of lightning, issuing from clouds of heaven and overwhelming the pontifical and royal insignia. This is also execution and is explained simply by the traditional adjournments which Jacques de Molay pronounced against Pope and King on the day of his immolation.[1] It is therefore over and

[1] The story has been told by many writers, while the Summons has been placed in the mouth of more than one person in the tragical drama. According to Werner it was pronounced by the Grand Prior of Normandy, Guido de Vienne, as follows in the version of Mr E. A. M. Lewis:

> Philip, infamous assassin!
> I cite thee to appear before God's throne
> Within one year from now, and thee too, Clement,
> Betrayer, ere the lapse of forty days,
> To give account before the Judge Supreme
> For slaughtered innocence.

Molay and Guido were burnt with other Templars in March 1314; the Pope died in agony during the following month and King Philip at the end of November. It must be added that there is no historical foundation for the adjournment legend.

done, and hence it is said in the Closing that the hour of vengeance is fulfilled, an affirmative which does not apply—as might be thought—to things that have been performed by the Candidate, as these are explained otherwise and belong to symbolism, like the procedure in other Masonic Degrees. Their message is that even as the judgment of heaven overtook those who unworthily destroyed an innocent and glorious Chivalry, so is the Candidate called to extirpate that which is evil in his nature and to abide in conformity with the Sacred Rule which governs Grand Inspectors, namely, (1) to bless the Lord at all times; (2) to have His praise for ever in their mouths; and (3) to be mindful of the poor in their necessities.

It is stated in the CATECHISM that the KADOSH, the Holy Order, is founded on an allegorical understanding of the Hiramic Myth. The Temple at Jerusalem, which was the abode of Divine Majesty—that is to say, of the HOLY SHEKINAH—has reference to man himself, who should be the Temple of the Holy Spirit. The great architect signifies the soul of man, which should rule over all our actions. The three assassins of the Myth—corresponding, as we know otherwise, to Philip, Clement and Squin de Florian—are the vices by which we are assailed, by which also we are too often conquered, so that the death of mortal sin is suffered by the soul. It was "in a deep cave and in the silence of the night" that the murderers of Hiram were discovered and met their own death. It is also in retreat and in silence that we may find remedies for our inward evils, the tears of repentance by which they are washed away and the grace which will raise us from our fallen estate. In this sense the Candidate is said to have been received into the Order at night in the depths of a cavern, where a lamp was his sole witness—meaning Divine Light within him—and to have acquitted himself of his commission—by destroying, that is to say, the three-headed serpent of evil which otherwise would have destroyed himself. The motto of this Grade might be

therefore HOLINESS TO THE LORD, but it is actually the counsel of DANIEL iv, 27 : " Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." I commend also this version of the KADOSH Degree to the consideration of anti-Masons, for whom Templar Masonry signifies infidelity in religion and conspiracy against States and empires.

So far as we ourselves are concerned the Grade has responded in no uncertain voice to an examination and analysis pursued for the sole purpose of ascertaining its actual content, whatever the judgment which it might impose upon us. We have found that Grand Inspectors and Knights KADOSH, prior to the French Revolution, were not engaged in a conspiracy for the destruction of religion, understood as the Holy Catholic and Christian faith, represented for them and their nation by the Latin Rite and Church, or for the subversion of the Throne of France : on the contrary they were covenanted to maintain and defend both. By their dedications otherwise they were occupied with schemes for spiritual and moral improvement, looking in this manner to restore, according to its best sense, the ancient glory of their Order, in the purity of which they believed. But to certify this is to affirm also that their objects and the manner of attaining them were identical with those of the STRICT OBSERVANCE, which preceded in Germany the KADOSH Chivalry in France. I am speaking with first-hand knowledge of the great Germanic Rite, as it stood originally, prior to the transformation ratified by the Congresses of Lyons and Wilhelmsbad. It will be seen by all that has preceded that I speak also with first-hand knowledge of the transformed Rite which followed. I know further of things that issued from the Templar Provinces of Burgundy and Auvergne, of which no one dreams at this day, which no one has seen but myself in all the Isles of Britain. One does not testify in personal terms like this apart from strong compulsion, but Christian High Grade Masonry is confronted at this day by a recrudescence of old charges, and it is indispensable to establish the warrants of one's own position before

affirming that Barruel, Robison *et hoc genus omne* were false witnesses in the past, as others are false now.

It is not a question about which debate is possible, for it happens that things on which living anti-Masons have pronounced their judgments are in my hands, and I know therefore that such people have told the wrong story. When they speak at second hand, as they do most commonly, respecting the Grade of KADOSH, it ought to be obvious that they are not producing evidence, and nothing that they offer can be accepted unless it can be checked from independent sources; but I have dealt with this question elsewhere and do not propose to recur.[1] It is admitted that *ab origine symboli* the Grade had its cause against Pope and King, not to speak of the betrayer within the Chivalry itself: there is no question also that this cause was against the individuals and not that for which they stood: the Papacy and the Sovereignty were no more condemned in the persons of Clement VII and Philippe le Bel than was the Order of Knights Templar in that of Squin de Florian. The terms of the judgment pronounced may have been made stronger in more developed forms of the Ritual: in his day of the nineteenth century we have the testimony of Clavel that they were.[2] But it is for those who affirm on the authority of the old partisans that the Grade of KADOSH in any of its codices, late or early, preached revolution in politics or anti-Romanism in religion to produce one of them that does—and this in plenary form, not in casual extracts, and according to an authentic codex, not a bogus publication, issued by avowed enemies or as a common commercial venture. I have brought

[1] A NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 430–433. The point is that, *e.g.*, Thory and Reghellini give account at their period of Rituals which they had seen and knew, but, *e.g.*, Barruel offers the meaning of Rituals about which he had heard only. So also there are enumerated several KADOSH Grades on the part of anti-Masons, but no one has heard of them otherwise and no one of all has seen.

[2] HISTORIE PITTORESQUE DE LA FRANC-MAÇONNERIE, 1844, p. 212, concerning "the three abominables" and a KADOSH Ritual in which they are said to have been cursed.

forward one that does not. Let them make what they can otherwise of Jean Marie Ragon and his THIRTIETH DEGREE of the SCOTTISH RITE, in which I have shewn that he excised the vengeance element and offered—apparently out of his own head—a sample of Masonry developed under the light of reason :[1] from 1860 to this late day of the world it seems to have concerned no one.

The RITE OF MEMPHIS was in evidence at that period and had also its KADOSH Grade, highly philosophised, and a GRAND ELECT KNIGHTHOOD, expounding the "sanctity of life" in a sense which should have appealed to Ragon had he not happened to have been in similar business on his own account.[2] It must be noticed in the present connection because in opening the proceedings it describes a CHEVALIER KADOSH as a pure, useful, just and good man, who "serves his country and obeys its laws." There are reams of verbiage and no activities to speak of, which is after the manner of Memphis when it is rendered into Masonic Ritual ; but it happens that there are several notable points for the purpose of the present study, in addition to the initial definition. The Areopagus is opened for the prosecution of the Great Work, being that of human regeneration, which is attained by knowledge of truth and the practice of virtue. The evil passions of our nature are symbolised no longer by Pope and King, persecuting the Grand Master of a Chivalry which was dedicated to God and His Christ, but by the simpler images of a crocodile and lion. They are represented assailing those who are engaged in the work of their regeneration—that is to say, the purification of the soul. The time may come when these monsters are destroyed or driven off, and seeing that an inward peace is found

[1] NEW ENCYCLOPÆDIA, i, 430–433. The authorship of the codex published by Ragon is a matter of inference and irresistible, I think, as such ; but it is obvious that at the time itself or subsequently nothing attaches to the question.

[2] Jacques-Etienne Marconis : LE RAMEAU D'OR D'ELEUSIS, 1861, pp. 449–472.

in " the way of virtue," it is said that there is calm of soul when the work has been in fine accomplished. We may compare the corresponding state of silence referred to in the early codex. The intention which consecrates the work resides in the fact that it is done to the greater glory of " the Sublime Architect of Worlds," Who is served and glorified by the practice of those virtues which He and no other has implanted in our hearts. That there may be no doubt as to what is understood by this Architect it is affirmed further that He is " a necessary and eternal Being, of infinite intelligence, immaterial, free, most perfect, most powerful," the Creative Cause and Preserver of all that is. The counsels in chief are (1) When purity is attained, to maintain the soul in purity; (2) to hearken to the voice of conscience; (3) to let no day pass over without growth in knowledge and virtue; (4) to avenge all wrongs which have been suffered by pouring out treasures of benefit; (5) to remember that human rights are protected by the law of the land from those who assail them and that we must live therefore in submission to the law.[1] Here also are the three articles which

[1] It is desirable to compare the GRAND KADOSH, No. 30 in the ORIENTAL RITE OF MEMPHIS, 97°, as issued by its Grand Master in the rarest of all his publications, with the EIGHTEENTH DEGREE of the ANTIENT AND PRIMITIVE RITE, being MEMPHIS reduced within the more manageable compass of 33°. But the only available version is that of Mr John Yarker—MANUAL OF THE DEGREES OF THE ANTIENT AND PRIMITIVE RITE, 1885—and it is impossible to determine whether he translated from a source which I have failed to identify, or altered, added and omitted in accordance with his own promptings. The true explanation may be sought, not improbably, by combining both alternatives. In this case his French original had certain sporadic points of correspondence with the Ritual produced by Marconis—for example, in the moral counsels recommended to Candidates—but the difference is generic and may be described as that which separates one Philosophical Grade which never mentions chivalry, and much less the Knights Templar, from another in which the Traditional History is that of the Crusades presented in summary form, supplemented by the Templar proscription and a perpetuation legend reflected from that of the SWEDISH RITE. It begins on the authority of Baron Tschoudy—but without citing him—by an account of his mythical KNIGHTS OF THE MORNING AND OF PALESTINE; but as so-called philosophical principles are substituted for Christian theosophical doctrine, the thesis is (1) that the supposititious " anchorites " were descended from the builders of the First Temple,

constitute the creed of a KNIGHT KADOSH: (1) Faith in one God, Creator and Preserver; (2) Faith in the immortality of the

(2) that they had been wanderers ever since the dispersion of the Jewish tribes, (3) that the hope which they "nourished" was one of rebuilding the "ancient edifice," obviously as a new Temple of Israel, for the better advancement of which they made, when the time came, a common cause with the Crusaders, "abjuring the outward observance of their creed, yet cherishing it in their hearts." This notwithstanding, they are represented in the maniacal story as Coptic priests who initiated the Knights Templar into their Mysteries, being those of Children of the Widow, otherwise Freemasonry, which is identified with old Egyptian Wisdom.

It is to be understood that the fictitious Copts are the original KADOSH Brethren, that their Templar disciples are the second KADOSH circle, and that the third is the traditional Swedish survival, which—presumably for want of authentic materials—is presently confused with the alternative remnant postulated by the STRICT OBSERVANCE. The fourth circle obviously comprises the exalted Brotherhood of the ANTIENT AND PRIMITIVE RITE, and so it comes about that its EIGHTEENTH DEGREE is concerned with a scheme of Templar Vengeance. The Candidate in his progress does more than was required of him in the early KADOSH codex, with which I have dealt in the text. He takes up as directed the Crown of Philippe le Bel, casts it beneath his feet and exclaims: "Down with tyranny"; he takes the Papal Tiara and tramples on it in like manner, saying: "Down with imposture and superstition"; but the stage properties of the Areopagus include nothing representative of the traitor Squin de Florian, who passes therefore out of sight.

It follows that we are confronted once again with the question as to what may lie behind the official acts of the Candidate and whether in particular he is declaring war against kings and priests. It transpires at the Opening that one of the Sacred Words exchanged among the Brotherhood signifies "vengeance on the murderers," while as regards the kind of vengeance it is affirmed that "the aim of a Knight KADOSH" is (1) to dispel ignorance, (2) punish crime, and (3) war against superstition, despotism and tyranny. But this dedication leads to a fervent prayer, in which the Supreme Intelligence is implored so to aid the Chivalry in pursuing the paths of justice and of truth that their hearts may become pure and unspotted, that they may be the better enabled to maintain the dignity of Knights KADOSH, for the honour and glory of the Divine Name and the welfare of humanity. Thereafter the Senate is declared to be in activity; but it is now for "the propagation of Wisdom, Science and Truth."

In accordance with these objects the Candidate is introduced as one who is not only just and good but "true to his country and its laws." He is otherwise a Mason, and "Masonry is Fidelity, Truth and Virtue," its worship God, while its Mysteries are those of light and reason. Later on, and at a crucial time of his reception, he is called upon to testify that in his belief "Masons should propagate justice and peace, science and morality." Thereafter—and then only—he is told (1) that Brothers of the GRAND KADOSH do not wage war against those murderers who destroyed the Knights Templar; (2) that their crusade is against intolerance, ignorance and bigotry;

soul; (3) Faith in the perfectibility of the human mind. It follows that no atheist can enter "this sublime institution," which also "rejects the materialist." For the rest, man is material and mortal in his bodily part but spiritual in his soul: on the one side therefore he is in correspondence with the sensible world, but by the other with God Himself. The great field of realisation in experience which opens from such a statement is not pursued.

It will be seen that this highly philosophised KADOSH has neither the substance nor shadow of a Templar Grade; that it is very much planned for the benefit and consolation of Anderson's good men and true and their supposed bond of agreement; that it extends but a little the implicits of his ineffable clause on God and Religion; that it has not heard of Christ; and that its position on the "Holy Religion" defended by the early KADOSH would be like that of the Swallow Street Presbyterian on the "Holy Church" of the OLD CHARGES. It remains only to say that the author of the Ritual had the early KADOSH before him, that he derives therefrom the symbolism of the Mystical Ladder, giving the same explanation, and that he reproduces some of the corrupt Hebrew. His final spiritualisation of the Vengeance element is the most interesting development of the Ritual, though it tends to pass out of sight in the arid waste of expatiation.

For the last stage of the Grade, so far as records are concerned,[1] we must have recourse to the vast codification of

(3) that their sword and dagger are symbols of wisdom and intelligence; and (4) that their hope is to secure for humanity the blessings of Liberty, Equality and Fraternity. This is the kind of vengeance, and this is how it is proclaimed. If it be said that the symbolical machinery put in motion to enforce this lesson is about the worst that could be divined with such objects in view, my answer would be that this is much too obvious to call for statement and that there is no end to the follies of symbolism in Masonic Ritual.

[1] The version of the KADOSH or Thirtieth Degree worked under the English SUPREME COUNCIL of the ANCIENT AND ACCEPTED RITE is regarded highly by some of the Illustrious Brethren, but no account of it can be given in this place, except that a Templar vengeance element or a political significance is not to be found therein.

Albert Pike, which fills one hundred and twenty-five great folio pages of my collection in manuscript. It is explained on the authority of "French Rituals," not otherwise distinguished,[1] that the Grade has existed in several forms, presumably from time immemorial, the Words, Signs and Tokens being "substantially the same in all." They are (1) that of the Hebrews; (2) that of the first Christians; (3) that of the Crusades; (4) that of the Templars; (5) that of the Puritans and of Cromwell; (6) that of the Jesuits; and (7) that which is described, in words drawn—it would seem—from the French source, as "the grand, veritable KADOSH, apart from every sect, free of all ambition; which opens its arms to all men and has no enemies other than vice, crime, fanaticism and superstition."[2] Readers of experience in the annals of Masonic Rites will know precisely what to expect on the faith of this evidence, which reads like a preliminary advertisement of the KADOSH Grade in the ORIENTAL RITE OF MIZRAIM. It is from such root, however, that the version of Pike is developed. He has heard that "in most Rituals of this Degree everything breathes vengeance," and confesses that something of the same spirit still lingers in certain "words and gestures" of his own version. But all this is allegory. Vengeance in its common understanding "is discountenanced by the philosophical teachings of Masonry." The immolation of Molay, the proscription and destruction of the Knights Templar, demand no

[1] Compare J. M. Ragon, RITUEL DU K.·. S.·. *et l'Analyse des Onzes Grades qui le précédent*, n.d., *circa* 1860. See also Mackey's ENCYCLOPÆDIA OF FREEMASONRY, edition of 1917, vol. i, *s.v.* KADOSH.

[2] The enumeration is of course mendacious in so far as it creates and apparently designs to create a notion that Rituals are extant which correspond thereto. The KADOSH of the Hebrews is presumably the punishment of the assassins in the Hiramic Myth and its continental extensions; that of Cromwell is the murder of Charles I; while as to that of the Templars I have given full opportunity for judgment in this study. The others are foolish inventions, unless we like to affirm that the first Christians avenged their Master by suffering martyrdom in His cause and that the Crusaders sought to avenge on Saracens the persecution of pilgrims to the Holy Places. The inclusion of Jesuits suggests the hand of Ragon.

other vendetta than to " prevent the recurrence of such deeds," if that be possible. It is not to be forgotten that vengeance belongs to the Lord, " lest we should persecute the persecutors and become intolerant in hating intolerance." It is in this sense that we are to understand a pleading addressed to the Almighty midwise in the Ritual, when help is asked " to punish and avenge the wrongs done to our predecessors and to humanity, in such way as may be consistent with Thy law, and with our duty as good and true Masons." The connotation is conquest of " error, intolerance, oppression and bigotry," looking towards that day when the whole earth " shall be one Holy Land and all mankind one great Lodge of Brethren." That there may be no mistake in the matter a specific question in the Closing gives a short definition of the purpose to be kept in view, namely, punishment of crime and protection of innocence, it having been said already in the Opening that " we hope to redress wrongs and dethrone oppression." Now this is a matter which may be colourably supposed to enlist the sympathies of all good men and true ; it does not belong exclusively to the Chivalry of the WHITE AND BLACK EAGLE but to the SCOTTISH RITE at large, nor do Christendom and Israel possess a monopoly therein. As " the enemy of all oppression, injustice and usurpation," the Rite and its THIRTIETH DEGREE are open to " men of all creeds and countries " who are worthy of such fellowship, or capable—that is to say—of cherishing this high design. It is to be understood, however, that the work imposed upon them is chiefly of an intellectual kind : it is to erect the Temple of Philosophy, and this is not built by hands. The corner-stone is " reverential love of Deity," of the God of Infinite Beneficence, while the chief manner of building is in the practice of all the virtues.

On the basis of this programme the Candidate is told that, for the time being at least, he has done with symbols and that he stands on the threshold of reality, as opposed to " the sham and false seeming " of much that is called Masonry. He

has therefore an explanation of things that belong to types and figures, of things that rank as allegory, for example, the Hiramic Myth, the understanding of which is in touch with earlier KADOSH Grades, but it proceeds further. Templar Masonry has realised the striking resemblance between the legend of the MASTER GRADE and the tragedy of their Grand Master, Jacques de Molay. But there was a nobler victim, namely, the Order itself, while behind this there was the ever-varying but ever-identical legend, which is of Osiris and Typhon, of Ormuz and Ahriman, the warfare between light and darkness, between the Good and Evil Principles. Now, this is also the warfare of Masonry, which seeks as a minimum to prevent the recurrence of such murders as those (1) of Jesus of Nazareth by the Hebrew Hierarchs; (2) of Hypatia by Cyril of Alexandria; (3) the long horrors of the Holy Inquisition; (4) of Claverhouse and Kirke; (5) of Judge Jeffries and so forth. It may fail to make impossible wars between nations, but will seek at least to mitigate their horrors and hinder their worst atrocities.

I have given some fragments only of the great expatiation: there is ever more over and yet and again more over, yard upon yard drawn out. But there is an explanation to be noted respecting the Crown and Tiara, which are exhibited in the Fourth Apartment. By the first is not signified the power of a constitutional monarchy to which allegiance may be due from some of the KADOSH Brethren, nor of any just and beneficent sovereign, but that of Nero and Caligula, of Philippe le Bel and Philip II of Spain, of the English Henry VIII and so forth. It stands for the power and the royalty of kings who have abused their state and place, who have quenched the fires of freedom with the blood of patriots—*et hoc genus omne*. So also the Tiara represents no spiritual power, no particular official religion: it is of the priests who prevailed over Herod and Pilate to murder the Christ of Palestine; who enslaved Egyptian people; of Pontiffs in Imperial Rome who induced weak or savage emperors to give Christian virgins to hungry

lions; of Clement VII and the rest. There is no war upon the Catholic faith or practice,[1] but there is one which is termed eternal and is to be prosecuted without truce or armistice [2] against the spirit which promoted the inhuman crusade against the Albigenses, against the fires of Smithfield, Alva's saturnalia in the Netherlands, Saint Bartholomew and the Sicilian Vespers, or again, the massacre of whole nations in America, and generally, at all times and everywhere, the unbridled power of monarch, priest and demagogue, actuated by ambition, rapacity, fanaticism and superstition.[3]

Now, the weapons prescribed for this war are enumerated as knowledge, love, virtue and charity for all mankind, on the ground that none are so " perfect in purity " or so formidable as these. It follows that those who have been enrolled in this crusade are no conspirators, no enemies of good government, no plotters against the peace of nations, nor are they planning a merely ideal Utopia or advocates of radicalism and that popular licence which is said to be the worst of tyrannies. At the same time the Candidate is pledged, even at the risk of his life, to do that which he is commanded in matters concerning the Order,

[1] The Ritual observes in its most banal manner that the Templars who survived the destruction of the Order wished only to see limits set to extravagant claims on temporal power, a cautery applied to rank abuses and the right of judgment in matters of faith asserted. They continued to regard the Pope as chief among Bishops by the consent of Christendom.

[2] It is said (1) that we hope to dethrone oppression, (2) are engaged in restoring to humanity its rights and dignity, and (3) in winding up the tragedy of guilty power and murdered innocence.

[3] I make a selection only from many declaiming pages. We are called upon to ask the Catholics of Ireland, the Puritans of England, men of the Scottish Covenant, the Moors of Spain, Jews in every nation, Christians of Turkey and Syria, the Quakers of Massachusetts, the ghosts of Huss, Servetus, Ridley, Cranmer, Sir Thomas More, the countless victims of Marat, Danton and Robespierre, the persecuted of all ages in the long carnival of blood, amidst the " awful labyrinth of horrors and calamities." It is like the catalogues of Walt Whitman which enumerate everything, from the hosts of the stellar universe to slaughter-houses and ashpits. There is no need, I suppose, to say that Pike misses his mark and loses all effect in the *chaos magnum* of his examples, piled one upon another in defiance of all chronology.

as for example to resist oppression. When this is taken in connection with the warning that there is a right on the part of the Order to punish those who betray their trust, because the consequences might be too serious for the institution, and when shortly afterwards it is said that there is great care in selecting those who shall be admitted to the circle and its knowledge, it looks for a moment as if these heads of analysis were providing anti-Masons here and on the Continent with a new weapon of attack, more especially as the Candidate becomes " the sworn servant of the Order " in reality and not in pretence, and in fine undertakes to draw the sword at need in defence of its acts and to attain its ends. There are, however, reservations which relegate the whole business to the common category of Masonic promises : it must not be inconsistent with (1) " the obligations of honour, duty and gratitude " ; (2) the laws which one is bound to obey as a good citizen ; and (3) the undertakings of a Master Mason. It is said in fine that the PHILOSOPHICAL KADOSH teaches no novel doctrines, no unsound politics, no glittering generalities, no specious paradoxes, but the same kind of devotion to the cause of humanity which led the original French Templars of noble lineage to undertake in 1118 the arduous task of protecting helpless pilgrims, whose piety led them to visit the Holy City.

Such is the plea and after mature study of the Ritual such is the proper understanding thereof. On the one hand, Pike was a republican and naturally regarded Masonry as " republican in its organisation " ; but this is certainly untrue of the elective assembly subsisting here in England under royal patronage and nominal royal government. The SUPREME COUNCIL of the ANCIENT AND ACCEPTED RITE is a notable comment on nonsense of this kind. On the other hand, we know enough of Pike's life [1] to infer that he was not especially liberal and progressive in personal politics ; but it happened that he

[1] As, for example, that in the Civil War he espoused the cause of the South, which bred bitter feelings in the heat of that unhappy time, but it has been long forgiven and forgotten.

detested religious intolerance, denied the right of sacerdotal institutions to impose dogmatic belief and maintain orthodoxy by the help of fire and sword, regarded political despotism as an abdication of the right to rule, and made no exceptions in his sweeping judgment on tyranny in all ages, nations and climes.[1] But this judgment is that of the whole wide world, the apostles of anti-Masonry excepted, which notwithstanding they will scarcely challenge the issues but will affirm that what appears on the surface of Pike's KADOSH Ritual is merely a veil and that it covers an abyss beneath. It is for them to produce the evidence and this they will not do, but the recurrent affirmation will serve with them and their believers.

On the authority of the document I register for my own part that it is not a vengeance Grade, the enemies with which it is waging a war of the pen and tongue being of all nations and ages : on the other hand, it is dull, foolish, ill-written, exploded in notions and utterly dead as Ritual. It declaims against dangers which were supposititious sixty years since and are now beyond the ken. The perils before us are not of persecuting priestcrafts or the tyranny of old dynasties.[2]

[1] Not excluding " the unjust privileges of the higher classes " and other stump oratory which may be heard on all sides to this day, amidst the sweepings of such stables as were the intellectual home of Tom Paine. " The Masonry of the true KADOSH, among other things innumerable," is (1) love for the people : but compare Horace ; (2) sacred regard for the right of free thought ; (3) hatred of priestly arrogance : compare St Francis of Assisi and the Curé d'Ars ; (4) contempt for charlatanism and imposture : what about the forged charter of Frederick the Great ? (5) respect for labour —including presumably the endless waste of words—after all which the Very Eminent and Ineffable President, in the cultured style of the Grade, has breath left to exclaim : " Sir Orator, the floor is with you."

[2] It is affirmed that the real criminals, guilty of ten thousand murders, still live and rule, and that men bow down and worship them. I infer that this rubbish was written *circa* 1875, after the fall of Louis Napoleon, the orgy of the Paris Commune and the loss of temporal power to Pius IX. It is said also that " this Order " means to deal with the affairs of nations and be once more a power in the world, " like the far-famed Order of Jesus, but aiming at nobler ends and seeking to attain these ends by nobler means "—referring to the power of emancipated spirits rather than sword and dagger. But Pike's policy—as intimated—was one of unmeasured talk, while the Jesuits worked and were silent.

There is no opinion in all Pike's length of folios which is worth seriously debating for the length of a single sentence except for such extrinsic reasons as belong to the present study. I do not doubt that he was planning and hoping to form a nucleus which was ultimately, by means of Masonry at large, to become a thing of influence, an instrument for dealing with abuses, real or supposed. But the Grade wastes itself in the accumulations of everlasting verbiage, and when it sounded in the ears of a Candidate for the three or four hours that it must have taken to work in its day, I can only conceive that he must have withdrawn with an overwhelming sense of the tyranny of mere words, from which Albert Pike could shew no way of escape. It is highly probable that one has been found long since by his successors in the Southern Jurisdiction of the SCOTTISH RITE and that short work has been made of many discourses which fill the original leaves.

For the rest, the Pike KADOSH is and is meant to be a political tocsin.[1] But the face of things has changed, and if we as Masons at this late day of the world are called to any Crusade it is most surely of another kind and does not need seeking.

It is to be understood that the codex in my hands is a faithful transcript of that which Pike wrote. I make no pretence of knowing how far and trenchantly it has been altered since, and whether it has been improved or not.[2] It has not conquered

[1] With tongue and with pen, with all our open and secret influences, with the purse and if need be with the sword, it is said that we will advance the cause of human progress. Half a century or more has elapsed, but the Southern Jurisdiction has not found occasion to draw its sword, otherwise than symbolically, in any of the causes enumerated : it remains, as it was from the beginning, a law-abiding institution, of great repute and consideration in the Masonic and public world. Areopagus and Consistory, Grand Commander and Illustrious Knights would be very much surprised if they were called upon to brandish any literal weapon of offence, except in the figurative pageant of Ritual.

[2] See NEW ENCYCLOPÆDIA, i, 432, 433, for summary of a printed Pike codex which differs in several respects from the manuscript on which the present account is based.

the tyranny of the "almighty dollar." But those who would learn at first hand the active concerns of the ANCIENT AND ACCEPTED SCOTTISH RITE, Southern Jurisdiction, U.S.A., should have recourse at first hand to its official organ THE NEW AGE, a monthly publication of something like thirty years' standing. If they happen to be anti-Masons, especially of the Latin Rite, they will be edified in several ways, but they will not find that it exists to promote revolution, to swagger with sword and dagger or to deny God.

I have now dealt at some length with the origin and development of Vengeance Grades, their early and late Rituals lying before me on the table. We have seen what they actually are and that for which they stand. I have analysed and compared them as one who cares nothing whatever in which direction their evidence might have emerged. There is one and one only Templar Rite in Masonry which made from the beginning for greatness, and that is the STRICT OBSERVANCE; but it did not enter into its own until it was transformed at Lyons under sacred Martinistic influence. Some others, and two among them which have been examined in the present study, are bad in symbolism, a mockery of ceremonial procedure, while their teaching is of the mudbanks and backwaters of intellectual thought. We know that true liberty is earned and not conferred, that universal equality does not exist either in the world of Nature or the world of Grace, and that the last place in which to look for brotherhood behind the empty name is where it is most commonly and loudly preached. We know also that those who declaim against ignorance, tyranny and superstition are the last persons to be heard on the doctrine of knowledge, the pathway of liberation or the nature of those sacraments which are valid external signs of a grace abiding within. We know finally that those who fill the air with clamorous appeals for truth have never paused for an answer to Pilate's question and would not understand if they heard it. Their proper place is in Hyde Park on a Sunday afternoon,

and their mental point otherwise is where fools and knaves have met from time immemorial.

It is not to be questioned therefore that under the influence of MIZRAIM, MEMPHIS, the ANTIENT AND PRIMITIVE RITE, and in the Ritual transformations of the ANCIENT AND ACCEPTED performed by Albert Pike, a new spirit was brought into the subject-matter of Masonry and diverted it from its proper term. But these things belong to the nineteenth century—early and late therein. They did not stand for revolution, and in three out of the four cases they have never emerged from the shadows of their vain pretence into any real activity or consequence, while they have had no influence behind them to count for anything in the world. It would have signified next to nothing had they preached universal murder and the reign of chaos ; but they were merely false Masonries preaching false liberty of thought, and this also had nothing behind it, like the Rites themselves.[1] They offer a complete contrast to those High Grades of the eighteenth century which have been considered in previous studies and to the early Templar Rites, including the KADOSH, with which I have dealt here. It should be added that my collections include some obscure and also earlier detached Grades and Rites which are like the root of these foolish things under other names ; but to enlarge on them would serve no purpose, as no one seems to have heard of them.

If we could trust a writer like Ragon, the time came also when the KADOSH Grade breathed a spirit of hatred for French royalty as well as the Papal crown, but it was not in his opinion the hand of revolution emerging : on the contrary it was that of the Jesuits in their quest of universal domination. Why this should have been veiled by a real or figurative conspiracy against Popes and Kings is not explained in the reverie, and

[1] They were literally *de omnibus rebus* and occasionally *de quibusdam aliis*. MEMPHIS and MIZRAIM both dealt in Kabalism, without knowing the Kabalah, and communicated the secrets of alchemy, though they could not transmute metals.

the evidence of Ragon is to be rejected, not only on account of the frantic hypothesis but because he affirms that the same hatred is found in the primitive Rituals, and this we know to be untrue.[1] That which was suited to his purpose he read presumably therein, and had we the means of identifying the texts to which he refers I make no doubt that their vengeance element—as in other cases—would dissolve in a cloud of allegory. It is possible of course that on the threshold of the French Revolution some Templar Rituals may have been intincted with the new spirit, but I have not met with examples.[2] The one thing which signifies about Templar Masonry is not that it may have been turned sporadically in this or that direction but that for which it stood originally, and this I have shewn. There have been many jobs at work in Freemasonry and many axes to grind. It has emerged in the Higher Magia ; it has emerged also in the lower ; it has taught the whole theory of transmuting metals ; it has revealed the heavens of Swedenborg. At a late period it may have been so turned there and here as to serve in France the purposes of coming revolution. Its office in the last instance would seem to have been much the same as in the others, of no particular appeal because it belongs to none of them.

If we have recourse to a nineteenth-century codex of another Templar Grade, 33rd in the SCOTTISH RITE, under the familiar denomination of SOVEREIGN GRAND INSPECTOR GENERAL, described in my previous Masonic work,[3] it seems ridiculous to suggest that its vendetta against Knights of Malta was not the veil of another purpose, but there is neither evidence nor likelihood that it covered a conspiracy against faiths and states. It was preceded in the SCOTTISH RITE of the same period by

[1] See RITUEL DE KADOSCH, pp. 9, 64, 101 ; also pp. 66–68 for extracts from an American KADOSH.

[2] See CONSERVATEUR BELGE, xix, 258–259, for an alleged KADOSH Ritual, in which those who trampled on the Crucifix were admitted to the real secrets and those who refused were applauded but learned nothing.

[3] NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 422–425.

SUBLIME PRINCE OF THE ROYAL SECRET, equally Templar in character, equally suggestive of a hidden object, but—at the value of his explanation—Ragon affirms that it led up to a Hermetic Mystery couched in alchemical symbolism. What transpires on the surface is that it was concerned with the fond notion of building a Temple at Jerusalem.[1] I have referred of necessity already to this old Templar dream, which is met with also in Rites making no claims on the historic Christian Chivalry. It does not correspond, unfortunately, to the notion of a Secret Church, or we should begin to know definitely where we stood in respect of the High Grade Masonry which really counts. We should find a clue for our guidance in certain strange intimations concerning the ROYAL SECRET; we should divine, I think, what was meant by the putative and ridiculous hostility to Knights of Malta; we should be able to offer a not unreasoned judgment on the kind of glory to be restored to a great and sacred Order; we should realise that there is more than meets the normal intellectual eye when we find in obscure places that there are two workings of KNIGHT TEMPLAR PRIEST. And in fine we might be led to think that Werner's Mystery of the Valley, the Secret House of a Higher Carmel which dwelt therein, its emissaries, with the Sons and Children of its Chivalry, are like scattered gleams of light shining forth from a single source, "far in the unapparent," the last reflections of which are seen dimly in the MILITARY AND RELIGIOUS ORDER of these our latest days, when we remember that which was communicated to the Beloved Disciple, and under what circumstances it is prayed that the Light of a Reconciled Countenance may be lifted upon the Knight of the Temple.

[1] NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 440–446.

XI

THE ALLEGED MASONIC PERIL

A WORD has been said in one of my previous works to elucidate the position of the Latin Church in respect of Freemasonry, and as it happens to be an encyclopædic undertaking which concerns the Masonic Brotherhood[1] directly, it should not be needful to open the subject of the present study by another presentation of the same standpoint. It happens, however, that new attacks on the Order are being made continually and occasionally from new vantage-ground. It is desirable therefore to reconsider old contentions under wider aspects. By the hypotheses of its immemorial claim, the Roman Church is the sole Divine Witness in the world, the one inspired and infallible teacher of faith, doctrine and morals. So little is the voice of the people the voice of God for this autocratic spiritual power that not even its own doctors are other than tolerated in their judgments. The Church itself, speaking through Councils and Sovereign Pontiffs, is the only word of truth, while as for voices outside the circle of the Latin Faith, they are raised on its own subjects not merely at their proper peril and in danger of the judgment but as utterance without authority, as the message of those who have no title to speak, if even on occasion the right and truth are with them. What therefore, by the inevitable logic of the case, was

[1] NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 33–37, *s.v.* ANTI-MASONIC CONGRESS AT TRENT, and especially p. 33, *s.v.* A QUESTION OF CONSISTENCY, ii, 264–267, *s.v.* PAPAL BULLS, especially the first paragraph.

the status of that new thing which rose up *post* 1717, at the worst possible period of a peculiarly protestant century, and began arrogating to itself in common houses of call the position of a moral teacher ; which opened and closed its meetings with mere theistic prayers ; which admitted Christians, Deists, and in fine adherents of the age-old Church of Israel on the same terms, and pretended to lead its members along paths of improvement by no other aid than that of moral counsel ? It was judged and condemned already, not only out of its own testimony but by the bare fact of its existence.

Could a Papal Bull have been published in England to denounce it there is perhaps little question that it would have been put forth much earlier than 1738, when the first appeared on the Continent.[1] It is scarcely possible for us to realise and much less to appraise the scorn which Masonic claims must have awakened at the head and centre of the great Latin Obedience, with the experience of many centuries behind it, the annals of its moral theology, not to speak of its theological literature and all its records of sanctity. It may be thought that so trivial an event as four London Lodges cementing under a Grand Master in 1717 and adopting a Grand title would have passed unnoticed ; but Rome has many eyes and a sleepless soul. In any case the advent of the Order in France and otherwhere on the Continent would lead the Vatican to seek instruction on the part of Speculative Masonry, if there were no dossier concerning it already on the files, and it would become acquainted in this manner with the pretence of preaching morals by means of symbols and of possessing a secret knowledge which must never be delivered to the world outside the sealed doors. It is not to be questioned, moreover, that

[1] The Bull In Eminenti is certified as *Datum Romæ apud Sanctam Mariam Majorem* on April 25, A.D. 1738, in the eighth year of the Pontificate of Clement XII. The mode of publication was by affixing it on the doors of St Peter's *ac aliis locis solitis consuetis*. It would not be in force in countries where publication could not or did not take place, *e.g.* in Great Britain.

the extent and kind of knowledge imparted under pledges to members, with the measure of validity which should be accorded to the claim at large, would be by no means hidden from Rome, having regard to its peculiar machinery available for purposes of research; but this inquiry lies beyond our field. Whether the Masonic Fraternity was an institution of yesterday or had all the ages behind it, whether it was in a position to communicate a vast circle of secret science or possessed nothing of real consequence, are matters which were important enough from the Roman as from our own standpoint, but they do not affect the central fact that Masonry claimed to teach morals and was thereby condemned; that it taught in secrecy, under pledges of inviolable silence; and that Rome tolerated no occult associations within its jurisdictions.[1]

Having established this point of view, it remains only to say that by the hypothesis of its vested claim Rome acted logically when it condemned Masonry; that it intervened promptly, or soon after its particular jurisdictions were invaded; that it could do no otherwise from its own standpoint; and that it can never rescind the judgment until it renounces its affirmed titles. I put the position thus clearly and shortly that there may be no mistake about it and as a counterpoise to the nonsense which has been talked for generations by Masonic

[1] In accordance with all that has been stated above, the Bull described Freemasons as *cujuscum Religionis et sectæ homines*, persons of any Religion or any sect, who were content with a certain pretended species of natural rectitude—*affectata quadam contenti honestatis naturalis specie*—were bound together by an oath taken upon the Holy Bible and so pledged to keep secret all that they did at their assemblies. These are the counts of the charge, namely, the profession of natural morality and meeting in secrecy: it is on these that Masons are condemned and their Lodges prohibited, and that the faithful in Christ are especially forbidden to become members or grant any facilities for the holding of such meetings. The Inquisitors of Heretical Depravity are warned everywhere to take action against transgressors. It follows from this wording that those who teach natural morality otherwise than under Roman licence are *ipso facto* convicted of heresy, that secret conventicles are of the nature of wickedness and so betray themselves, being "inconsistent alike with civil and canonical sanctions."

writers. GRAND ORIENTS and SUPREME COUNCILS of Latin countries may or may not have become centres of political and revolutionary intrigue; they may or may not represent heresy in religious belief or complete infidelity; but they were under sentence already, before these tendencies developed, by the mere fact that they were and are Masonic GRAND ORIENTS and SUPREME COUNCILS of Freemasonry. So also Freemasonry in English-speaking countries may be and is unpolitical, may be and is loyal to kings and states and so forth; but it represents heresy in religion because it does not belong to Rome. It is under condemnation *ab origine*, and so must remain always because—veiled or otherwise—it offers a system of morality and for Rome has no warrants. It is to be hoped that when these obvious truths have been recited for a few generations English Freemasons will cease to put forward the ridiculous plea that their particular law-abiding convention should no longer be misjudged by the Latin Church but should be distinguished from continental obediences: it is judged well and truly, so far as Rome is concerned, and the question is closed for all time.

If we care to look at the subject from a broader standpoint we shall be brought by another path to the same conclusion. Supposing that the Christian Religion, understood in its plenary sense, could be regarded without offence to reason as constituting a single Church—which is one of the affirmations concerning it—then it might be said to exist for the communication of the Mystery of Faith to those who are capable of salvation by entrance within the one fold of the One Shepherd. It incorporates a number of Rites; it has signs, symbols and modes of communication; it has Churches without number, as Masonry has Lodges innumerable; and they are ruled by many Masters, under the name of priests. It has therefore a certain analogy with Freemasonry, especially when the latter is regarded as the incorporation of all its Rites. The comparison could be carried much further, for the Church is emblematic

in its sacramental system ; it is everywhere veiled in allegory and illustrated by symbols ; and seeing that it is divided into many branches, not all of which acknowledge one another, so is there a variety of Masonic Obediences, some of which deny others. Both Institutions claim to impart peculiar Mysteries which are not otherwise attainable, and for me as a mystic there lies behind both, but especially behind the Churches, an untrodden ground of grace and truth, leading by direct experience into known attainment. But each of seeming necessity is concerned on the surface with counsels of external conduct, and in this respect the Churches may be compared figuratively to a world-wide group of independent GRAND LODGES, teaching the institutes of morality more often than the Great Work of the Kingdom of Heaven, and experiencing such grave difficulty in securing a common observance of the Decalogue that we hear little or next to nothing of far-reaching regions of the soul beyond these narrow measures. The Wardens of the Gate are many, but who brings tidings of the Goal ? It is no wonder also that, working on similar materials, the Masonic process is similar to that of the Churches ; that the Craft is on the surface so utterly an ethical system ; and that its chief extensions do little more than lift the sunbeams of morality a few points higher.

I have established here a broad bond of unity in purpose and in the method of attaining purpose. In all lower zones at least the Churches and Masonry are at work on the same subjects for the same ends, and one might think that these sisters could dwell together in sisterhood. But the Churches denounce one another, when they do not exclude one another, and notwithstanding their insistence of necessity on moral virtue, of which Masonry is an independent exponent, there is one of them that denounces Masonry. Now, our short comparison of Ecclesiastical Christianity with the Emblematic Art will give a fuller understanding as to how and why. From time immemorial the Roman Rite has applied the term schismatic

to the great Greek Orthodoxy;[1] it has condemned the German Church on the ground of heresy and all other ecclesiastical obediences outside its proper pale; it has unfrocked the Anglican priesthood by denying the validity of its Orders. It is mortal sin for one of its community to take the part of a worshipper in any non-Roman service. In a word therefore, Rome is a spirit which denounces and denies. "Who is she that stands triumphant?" says the children's hymn. And who is she that stands alone, having no peers in Christ? Who is she that of herself and solely administers salvation, the blood of Christ passing through her veins alone? I am concerned with the fact of judgments and not with their values now: let those who will declare that Rome is right. The point is that in condemning Freemasonry as such and *ab origine* she only followed her age-old procedure: she dealt with the last of a long line even as she dealt with the first. That in so doing she gave and has continued to give anything but the real reason is merely a point of policy.

It is something like forty years since Leo Taxil began his fraudulent Masonic revelations, to which more than one section of the Church lent a willing ear, which some of its representatives abandoned only when his final unmasking had become a foregone conclusion. There were a few who had open eyes, and the Church was saved from irretrievable false steps by Father Portalié, Gaston Méry and not a little by the German Jesuit, Grüber. But from this time the volume of accusation grew and spread its nets more widely: it retried the Dreyfus case; it placed all Israel in the dock with all Masonry; it exhibited the Boy Scouts as part of an universal crusade against Christ and His Church; and may even by this time have discovered in the Girl Guides some further counters on the chessboard for the moves of the arch-enemy. I hope so at least, because these things belong to comedy, and there is some entertainment when such comedy slips into complete farce.

[1] Compare NEW ENCYCLOPÆDIA, i, 36, *s.v.* ROMAN CATHOLICISM.

If we turn from these portents of delirium to the official acts of the Latin Church, it will be found, from the HUMANUM GENUS Encyclical of Leo XIII to the decisions of the Trent Congress, and whatsoever has followed thereafter, that a long confusion of issues—an arbitrary identification of part with whole and judgment based thereon—has characterised all pronouncements. I have said that Freemasonry at its intellectual centres mirrors of necessity the "flux of modern opinion on all speculative subjects."[1] It is based *ab origine* on belief in a personal God and the other life of humanity: here is its fundamental part of doctrine, though the hither hereafter awaiting the soul of man and the nature of Divine Personality would be defined at their peril by any GRAND LODGE in the world. Beyond Craft Masonry there is that of the High Grades, of which those in Great Britain and English-speaking countries exact from their Candidates a profession of Christian faith, including Trinitarian doctrine. But again, on the nature of Christ, on the relation of its Divinity to the human side, and on the Mystery of Unity in the Holy and Undivided Trinity, there neither is nor can be any definition possible, because GRAND CONCLAVES, SUPREME COUNCILS and so forth are not theological teachers nor centres for the communication of supernatural Grace and Truth.

I have mentioned the anti-Masonic Congress held at Trent when the Taxil imposture was playing its last act, and the deliberations at this City of Great Council are memorable after their own manner, as distinguishing a position from which the Roman Church has never deviated since 1738. In answer to that Encyclical the GRAND LODGE of England protested inefficiently that Freemasonry in this country has no opinions, political or religious,[2] and if this as an inadequate statement is also not logically accurate, it marked a definite attitude which is also one of general knowledge. In politics English Free-

[1] Compare NEW ENCYCLOPÆDIA, i, 34, *s.v.* TRENT FINDINGS.
[2] Compare *ibid.*

masonry has of course the grace of loyalty to the established order, while in religion there is no call to repeat that it is based on doctrines which are at the root of supernatural faith. That the ANCIENT AND ACCEPTED SCOTTISH RITE was at one period and in the place which is its head and centre, making—to outward appearance—a bid for recognition under wider warrants, we have seen already in the revision of its Rituals by Albert Pike, and it is shewn forth also in other writings of the late Grand Commander, Southern Jurisdiction, U.S.A. I believe that no Grand Obedience in any English-speaking country dealt with the Charges in the REPORT of the Trent Congress; but at his usual inordinate length it is known that Pike wrote a reply to the HUMANUM GENUS Encyclical, already cited, maintaining that Freemasonry has at no time conspired against any polity entitled to its obedience or to the esteem of men generally. "Wherever now there is a Constitutional Government which respects the rights of men and the public opinion of the world, it is the loyal supporter of that Government. It has never taken pay from armed despotism, or abetted persecution. It has fostered no Borgias; no stranglers or starvers to death of other Popes, like Boniface VII; no poisoners like Alexander VI and Paul III. It has no roll of beatified Inquisitors, and it has never in any country been the enemy of the people, the suppressor of scientific truth, the stifler of the God-given right of free inquiry as to the great problems, intellectual and spiritual, presented by the universe, the extorter of confessions by the rack, the burner of women and of the exhumed bodies of the dead. . . . Its patron saints have been always St John the Baptist and St John the Evangelist, and not Pedro Arbues d'Epila, principal Inquisitor of Saragossa, who, slain in 1485, was beatified by Alexander VII in 1664." The inferences from these statements are perfectly clear and simple, the implied proposition included that Rome in the light of its history has stultified its claim to be regarded as a Divine Institution and the source of all religious truth. But the crimes of the

Papacy have nothing to do with the question of Constitutional Government, with which the consideration opens, and their enumeration has neither any office in decent logic nor in a proposition to defend Masonry. The right of superseding corrupt Governments and so also corrupt religions is an imprescriptible part of human liberty, but in no consideration of Freemasonry does this issue arise, by the terms of that definition in which it accounts for itself as a Mystery containing a morality. If for any reason whatsoever—good, bad or indifferent—it seeks to intervene in the matter of state politics or official religions, it goes outside its proper business and makes void its titles, if any. The conclusion is therefore that in seeking to defend Masonry against specific charges by the headship of the Latin Church, Pike unwittingly betrayed his trust to the Order and opened a door through which further accusations, both of Church and State, might gain an easy entrance and give their proofs also out of his own mouth.

In continuation of his ill-starred defence the Grand Commander proceeds to affirm that Freemasonry does not more condemn the excesses of the Papacy "than it does those of Henry VIII of England, the murder of Sir Thomas More and that of Servetus, and those of the Quakers put to death in New England; than the cruel torturing and slaying of Covenanters and Nonconformists . . . , and the pitiless slaughtering of Catholic priests by the revolutionary fury of France. . . . It has always done full justice to the memories of the faithful and devoted missionaries of the Order of Jesus and others, who bore the Cross into every barbarous land under the sun, to make known to savages the truths and errors taught by the Roman Church, and the simple arts of civilisation. It has never been the insensate and unreasoning reviler of that Church." So emerges the liberal mind, clothed in panoply of goodwill. But Freemasonry as such does not possess the alleged right of condemnation, and the wider its judgments are distributed the worse their case emerges, because it is departing

further from its own circumscribed measures. The last statement which shall be noticed is that " there has never been any opposition on the part of Freemasonry to Catholicism as a religion in America." It may be some consolation to hear under such unreasoned circumstances : the fact, however, is cited as a salient instance of Masonic good behaviour ; but Pike fails to realise that in the contrary event American Freemasonry would have deserved suppression forthwith. We can suffer without flinching, as Masons, in these days the charges of Papal Encyclicals, for they have ceased to signify ; but God defend us from those who shall answer them in any days to come, if they are of the calibre of Albert Pike.

Now, the truth is that there was something which lay behind his ill-judged argument, and we come upon it unawares in one of his private instructions, where—in the midst of much declamation—he volunteers an assertion that Masonry is " the apostle of liberty, equality and fraternity." The allusion is to all Masonry, but—unless and until the American Order at large takes over such an apostolate—the warrant of the application can lie only within the limits of the SCOTTISH RITE in its Southern Jurisdiction, U.S.A. There is in any case no such maxim recognised in England, under the obedience of the GRAND LODGE, or in the view of any other Grand Obedience, here or in the Colonies and Dependencies. The English apostolate is based on the theoretical brotherhood of all mankind and its specific application within the circle of the Order ; on technical equality within the Lodges, because this is connoted by the fact of brotherhood ; and—for the same reason—on the inalienable right of every man and woman to enjoy freedom, on the hypothesis that they have the capacity to earn it by fulfilling its eternal conditions, the beginning of which is in obedience to the law of justice. When Pike adopted the French unconditional device and fastened it on universal Freemasonry he falsified the great institution, and identified it with the watchwords of the French Revolution, the significance and

value of which were certified in due course by the Reign of Terror. That he had any such intention is to be set aside, as may be inferred from my previous study.[1] But he was a loose, incautious thinker, who failed too often to count the cost of words and the irrecusable implicits of principles adopted on his own part without due examination, and then fathered on an Order of which he became the exponent. The result has been that he played unconsciously into the hands of its enemies, and the SCOTTISH RITE has become a familiar example to be quoted as illustrating Masonic teachings of an advanced anti-social and destructive character. The Southern Jurisdiction is the MOTHER SUPREME COUNCIL of the whole world, and that which is ascribed to the centre is fastened also on the circumference, so that the Rite at large is involved. There is no need to add that anti-Masonry is utterly uncritical on the occasions that it may happen to be sincere, or it would have seen that the mouthings of the old Grand Commander counterchecked themselves and left nothing for him and his followers but a general desire to promote enlightenment and peace among men of goodwill. For the most part also it is completely unscrupulous, and into any and every event, as into every verbal statement, reads anything that suits its purpose. It comes about in this manner that further contributions are added to the old dossier, and that American Freemasonry is assigned its position in the same category as the Latin GRAND ORIENTS, and especially of France. The fact that several GRAND LODGES in the States have recognised the latter after an ostracism of some fifty years brings yet more grist to the mill, or a new putative light on the old story concerning a Masonic Peril. During recent years it has been brought over to England from its continental centres by various expositors, an important daily newspaper included.

For seventeen days in succession, ending July 30, 1920, THE

[1] Pike said in the same connection (1) that it is not the mission of Masonry to engage in plots and conspiracies against the civil government ; (2) that it is not the fanatical propagandist of any creed or theory ; (3) that it does not proclaim itself the enemy of kings or the high priest of republicanism.

MORNING POST published a remarkable series of articles on THE CAUSE OF WORLD UNREST, the work of two anonymous writers, with occasional intervention on the part of leading articles, generalising on the subjects treated, and of occasional correspondents, chief among whom was Mrs Nesta H. Webster, author of a book issued in 1919 under the title of THE FRENCH REVOLUTION. As expressed in a short announcement of July 12, the articles claimed to disclose "the existence of a revolutionary movement in which Jews and secret societies play a leading part."

On July 24 another announcement stated that "thousands of new readers have been taking THE MORNING POST during the publication of the series." Accepting this implicitly on the honourable assurance of an influential morning paper, I regarded it as incumbent on myself to review the whole question, in so far as it affects the things for which I stand and the dedications of my literary life. A critical analysis was published therefore in THE OCCULT REVIEW for September 1920, this well-known monthly magazine offering the most available means of reaching the general class of readers, within and without Masonic circles, who, in addition to being acquainted with the charges, would be looking for an answer based on knowledge at first hand. There is good reason to believe that the subject, though now in abeyance, is not done with so far as anti-Masonry is concerned, and the present study represents my original criticism revised, extended and offered in a more permanent form, as a point of departure from which I should propose to deal, if necessary, with any further charges which might emanate from continental or English centres of hostile debate. It should be understood that these are numerous and —especially in France and Italy—that they stand for an indiscriminate and misguided zeal on the part of Latin Christianity.

The nature of the secret societies incriminated emerged in another issue of THE MORNING POST, which appeared on July 21, and affirmed (1) that for a long period of time a conspiracy had been gradually developing for the destruction of

the existing Christian form of civilisation; (2) that the prime agents of that conspiracy were Jews and revolutionary Freemasons; and (3) that its object was "to pave the way for the world supremacy of a chosen people." I proposed on my part at the time and now intend to shew at all necessary length that the writers were utterly misinformed, where it is possible for an individual critic to check them, and that it would be curious therefore—as well as difficult to suppose—if they were mainly or substantially correct over their findings in those political realms which lie beyond my own field of research.

It is to be observed that the existence of a plot for "the destruction of all Christian Empires, Altars and Thrones" is an old Roman Catholic thesis, put forward long prior to the war, and that a certain section of the French periodical press has been filled for years with rumours thereof and speculations thereupon. One of the forms which it took was a review—as I have said—of the Dreyfus case, and the section not only made common cause with activities of the Latin Church against Freemasonry, but seemed to have been part of that cause. A number of class periodicals were filled continuously with the case against Freemasonry and the case against the Church and race of Israel.[1] The management of both issues was of similar

[1] Among the earliest which have come to my notice there is LA FRANC-MAÇONNERIE DÉMASQUÉE, of 1895; REVUE MENSUELLE, which began publication in January 1894 and seems to have concluded in December 1896, on the collapse of the Leo Taxil imposture. There were others at the same period—L'ANTI-MAÇON in France and the RIVISTA ANTIMASSONICA in Italy. Proceeding from these to more recent times, LA FRANCE ANTI-MAÇONNIQUE belongs to the year 1912 and later, and so also LA BASTILLE, which in 1913—and probably before and after—counted among its editors the excellent M. Copin-Albancelli, so often cited in THE MORNING POST. There was also a BULLETIN ANTI-MAÇONNIQUE, the official organ of a League established at Brussels. In August 1914 not only were these in activity, but LA FRANCE ANTI-MAÇONNIQUE, then of mature age, a REVUE INTERNATIONALE DES SCIENCES SECRÈTES, KLARHEIT UND WAHRHEIT of Berlin and IL RESVEGLIO of Florence. It is probable that the last two dealt only from time to time with the "abominable sect": I know of them only by report. Many of those enumerated must have perished in the war, but some are still in activity, while it is likely that others have been added. It has not been possible to keep in touch with the whole output.

value, being the enumeration and repetition of various less or more familiar facts on which a false construction was placed, or of statements that were certainly untrue. Both forms being equally effective in impressing those who are unversed, the first was pursued and is still followed faithfully whenever it proves possible. My thesis is that the revelations in THE MORNING POST on " the cause of world unrest," the " most formidable sect in the world " and " the terror in France," but especially on " the red curtain in Freemasonry," the *arrières Loges* and the " Ritual of revenge " bore all the marks and signs of derivation from the same minds, appealed to the same sources and were speaking the same language as the French anti-Masonry of the last thirty years and over. They were precisely in the manner and spirit of writers belonging to the Latin Church, and were content to depend—so far as Freemasonry is concerned—solely on material which, during the period specified, has been dished up in various forms for the one purpose with which Rome is concerned on this side of its activity, namely, the forlorn hope of destroying the " iniquitous sect " of Masonry, and presumably to maintain at white heat the old hostility of France to Jewry and all connoted thereby. Now, I speak with a certain authority, for it happens that I know all the leading literature of anti-Masonry, on what it has depended from the beginning and the contentions which it will sustain to the end.[1] It happens also that I am not merely a Freemason, holding practically all Rites and Degrees, under one or other obedience, but that I know the literature of Freemasonry, its history *ab origine symboli* and the great cloud of its Rituals. If I flourish, for once in my life, a trumpet of this kind, it is in order that the anti-Masonic sect, wheresoever dispersed over the world, in whichever of its disguises and in this

[1] The day of Robison and Barruel has passed, but their heirs and successors are with us, a cloud of witnesses, finding ample material to their hands in the general and particular purposes of the French Republic, in the political activities of Italian Freemasonry from the days of Mazzini, and in all that is known and imagined of Belgian and other GRAND ORIENTS.

or that of its regular or casual journals, may learn exactly where they are. Finally, I am a Christian and Catholic Mystic, and my Catholicism embraces all that belongs to the eternal in the symbolism of Roman Doctrine and Ritual. It comes about in this manner that for me Emblematic Freemasonry is in its true understanding a Mystery of the relations between God, Man and the Universe, set forth in the figurative and sacramental forms of sacred ceremonial, at however far a distance and under what clouds soever of intellectual confusion on the part of its eighteenth-century makers. It will be understood on this basis that those various associations which, in France and other Latin countries, while still wearing an outward guise of Freemasonry, regard the belief in God and immortality, the intercourse between God and the soul represented by the Bible and other Sacred Books as matters of personal opinion—to be held or not according to mental predilection—have made void their Masonic titles.[1] They are cut off from communion with the vital and spiritual source; they may be political or not, revolutionary or not, monarchical and otherwise "reactionary," or the reverse of these: they are in no case part of my concern. The question is whether the writers in THE MORNING POST followed a line of accusation which incriminated all Freemasonry even when it offered a distinction; and the answer is that they did. Out of this there arises the further question whether they and the Roman Catholic crusaders, on whom they depended and from whom they drew, were competent witnesses on the Masonic side of their subject; and the answer is that they were not.

It is obvious and goes without saying that—assumed knowledge notwithstanding—the articles were not written by Masons holding under any obedience, and my thesis is that they betrayed the most extraordinary ignorance on elementary matters respecting the Craft and its developments. It was recognised from

[1] See on this subject my SECRET TRADITION IN FREEMASONRY, ii, 392–409, and especially NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 296–298; ii, 4–7.

the beginning that English Freemasonry is not to be included by their sweeping thesis concerning universal revolution, but it was affirmed that "there is Freemasonry and Freemasonry." More correctly there is Freemasonry and there are things which masquerade in its likeness but do not belong thereto. Anyone acquainted with the subject would know that true Freemasonry is neither English nor English-speaking only; neither British and Colonial nor American, to the exclusion of other countries. I am a member of a great Rite which works in Switzerland to the glory of God in the highest and in peace and goodwill to men. It is certain that prior to the war Germanic Freemasonry had no poisoned wells of political concern. There are also other countries—and I should place Sweden among them—where "pure and ancient Freemasonry"—so called by the Union of 1813—with some flowers of its later development, are equally uncontaminated as to root and branch and blossom. But having made the distinction in question, like a proverbial sop to Cerberus, the articles proceeded to ingarner some time-immemorial charges of French anti-Freemasonry against Templar Freemasonry[1] and the SCOTTISH RITE as one of its custodians, which is a charge against English as well as continental bodies. They appeared unaware that there were great Templar jurisdictions in England, Scotland and Ireland, and also SUPREME COUNCILS of the THIRTY-THIRD DEGREE. I have said therefore that the line of accusation incriminated all

[1] It may be mentioned, as an unexpected contribution to the long-debated question considered in my study on THE CHIVALRY OF THE HOLY TEMPLE, that whatever else is doubtful there is one thing at least certain for THE MORNING POST, "that the Templars survived as a secret Masonic organisation." If only it would produce the evidence—even at this late day—one would forgive thankfully all the waste and scattermeal of its anti-Masonic diatribe. In 1778 the Congress of Lyons ratified—as we have seen—the transformation of a TEMPLAR RITE because the Templar claim on Freemasonry had collapsed, and in 1782 it was rejected again at Wilhelmsbad. That it should be restored now *ex cathedra* by a London daily journal as a thing assumed and obvious, without one word of warrant, is sufficient of itself alone to dismiss the articles on THE CAUSE OF WORLD UNREST on all their counts.

Freemasonry, even when it claimed to do otherwise. It is not that there was "malice aforethought," of which I found no signs; but the writers had entered a field which called for special knowledge, and they had not even a smattering. They affirmed, for example, that there are at least thirty-three Degrees of Masonry, whereas there are fourteen hundred in the historical list of Ragon, and over two hundred less or more in activity at the present day.[1] I submit in all patience that persons who speak with an air of authority on warrants of this kind would be wiser if they kept silent.

It is impossible within the limits of this study to enumerate all the misconceptions and the use to which they are put, but the following examples—collected practically as they occur in the text—shall be taken to stand for the whole. (1) To illustrate an alleged vengeance formula in the CRAFT RITUALS, it is said that the Candidate for the GRADE OF MASTER hears for the first time of a murdered founder, whose fate has to be avenged. There is nothing of the sort. The legend is concerned with an assassination which is represented as duly expiated in the order of law and justice. There is no *arrière pensée* and there is no consequence in the life of CRAFT MASONRY, except that in the highest understanding it belongs to spiritual things, which are never without consequence in the order of Divine Providence, seeing that "God recompenses those who seek Him out." It will be seen that this idle invention inculpates English Masonry as associated with a vendetta which is foisted on Masonry abroad.[2] (2) It is said correctly that there is the quest of a Lost Word in Masonry, which Word is arbitrarily affirmed to be JEHOVAH, and explained — with

[1] Jean Marie Ragon: LE TUILEUR GÉNÉRAL, *ou le* MANUEL DES INITIÉS, 1861. It is an uncritical and confusing work, but it answers to a description contained in the sub-title, according to which it enumerates 75 modes or forms of Masonry, 48 Rites, 52 Masonic Orders, of which 26 are androgynous, and more than 1000 Grades.

[2] It is equally untrue of the Blue or Symbolical Lodges in France. The evidence is before me in MS. Rituals of the eighteenth century and in Ragon's RITUEL DU GRADE DE MAÎTRE, *circa* 1860.

unthinkable logic—to signify natural religion. There is no such meaning tolerated by the orthodox Grades, or by any others, so far as evidence is concerned. My consideration of the Word in Masonry and its history in the Secret Tradition has exhibited unawares the value of this notion. There are various Sacred Names carrying their proper philological import; in branches of Masonry belonging to the symbolical time of the Old Covenant they are derived for the most part from the Old Testament; but in those which belong to the New and Eternal Covenant the Name is Christ. (3) The last misconception which I shall notice among points of ritual and symbolism is the folly that terms the CRAFT DEGREES Jewish, thus implicitly connecting them—under all their obediences, English and continental—with an alleged Jewish Peril. It is obvious that allegories dealing with Solomon's Temple must contain Jewish material in the nature of things. The imbecility is to draw any inference therefrom as to the work of Jews in Masonry. Even " the Word of God " is Jewish in the Old Testament, yet I fail to see that the circulation of the Scriptures is playing into the hands of Israel, in order that it may possess the world. The CRAFT RITUALS as we have them are the works of Christian hands, Protestant enough in all conscience and therefore suspect by Rome; but Jewry had no share therein. The THIRD DEGREE bids all its Candidates and Members lift up their eyes to the Bright and Morning Star, an accidental survival of the Christian elements of the original EMBLEMATIC DEGREES.

Passing now from ceremonial questions to matters of external fact, it is affirmed that Philippe Égalité, Duc d'Orléans, was not only Grand Master of the GRAND ORIENT—a creation, by the way, of 1773—but of the Templars also. Now, it so happens that THE MORNING POST does not know what it means when it speaks of Templar Grades. There were something like six Rites incorporating this element, all independent in origin, working, and history. Philippe Égalité stood at the head of none. The only purely Templar Rite in France during his

reign as Master was the STRICT OBSERVANCE, the titular patron of which was in Germany, not in France, where a Lyonese merchant, named J. B. Willermoz, was Provincial Grand Master of Auvergne. A certain COUNCIL OF EMPERORS possessed the TEMPLAR KADOSH Grade in one of its early forms, with which I have dealt elsewhere in these studies, but it was not a Templar Rite.[1] Philippe Égalité took such an active interest in Masonry and had so great a faith in its possibilities, that when he was elected Grand Master in 1771 his presence could be hardly secured for installation; and—as I have shewn in a previous work[2]—he exhibited the uttermost negligence in that capacity, while in 1793 he denounced and repudiated Freemasonry in the JOURNAL DE PARIS. He affirmed that it had once presented to his mind "an image of equality," but that he had found the reality and so left the phantom. He was

[1] I have mentioned in another connection the CLERMONT CHAPTER, out of which the COUNCIL OF EMPERORS, otherwise RITE OF PERFECTION, is supposed to have evolved, but I have not found the evidence. The reputed parent, like the child, had one Templar Grade, on the evidence of Ragon. See ORDRE CHAPITRAL, *Nouveau Grade de* ROSE-CROIX, n.d., pp. 15, 16. In the SUBLIME KNIGHT OF GOD AND OF HIS TEMPLE, the Grand Prior is said to have informed Candidates that the "moral end" of the Grade was to secure restoration of the pristine honour, glory, and material possessions of the Order, and thus "avenge our ancestors"; that it had been making preparations to attain the desired object, working in impenetrable secrecy for two hundred years; that in the eighteenth century it was on the point of reappearing in all its lustre; but that the fruition had been retarded by an event which human wisdom could neither check nor foresee. Ragon suggests that this signifies the French Revolution of 1789, which is nonsense, as the CHAPTER OF CLERMONT was a thing of the far past when that catastrophe occurred. In the absence of the Ritual it is difficult to speculate, but according to the same unsatisfactory witness the SUBLIME CHIVALRY was not only concerned with Templar ambitions but with "philosophical operations," meaning those of alchemy, for the story is that when Hugo de Paganis and the first Brethren were repairing the House assigned to them by Baldwin II, King of Jerusalem, they discovered an iron coffer, in which was secreted the Process of the Great Work, as delivered by Hiram Abiff to Solomon and his confidants. The preparations pursued so long by the Chapter may have been therefore those of Hermetic Chemistry, and the untoward event may have been complete failure when after two centuries the Process was brought to the test. But the Grand Prior was romancing in either case.

[2] NEW ENCYCLOPÆDIA OF FREEMASONRY, i, pp. 71, 72, 292.

further of opinion that there should be no mystery and no secret assembly in a republic. So much for the opinion of a revolutionary on the office of Masonry in revolution. The GRAND ORIENT declared the headship vacant, and a few months later the guillotine closed the question so far as the quondam Grand Master was concerned. These are the facts, with which we may compare the long since exploded fictions reproduced by THE MORNING POST on the subject of Philippe Égalité engineering his vast machine of Masonry to consummate events of liberty, equality and fraternity.

It is affirmed that Frederick the Great of Prussia was Grand Master of a world-wide system of Freemasonry. He was nothing of the kind. Masonic historians would take a natural pride in giving such a celebrated, if not illustrious, personality an important position in the Order ; but the most that can be shewn is that he was President of the GRAND LODGE OF THE THREE GLOBES at Berlin, his correspondence with which remains to exhibit how far away the connection was. The old, old story of the old false Charter which represents him creating a SUPREME COUNCIL of the SCOTTISH RITE as a system of Thirty-three Degrees is put forward as an historical fact, but it has been abandoned long since by Masonic scholarship worthy of the name.[1] Reflecting here as otherwise the *parti pris* of Abbé Barruel, the Lodge of LES AMIS RÉUNIS and the RITE OF THE PHILALETHES are represented elsewhere in the articles as *arrières Loges* in which the Revolution was plotted. They were an open Lodge and an open Rite existing in the face of day. The account is otherwise muddled, representing Savalette de Langes as belonging to the former and not the

[1] It was rejected *in toto* by Ragon at his comparatively early period of Masonic criticism. See RITUEL DU SOUVERAIN GRAND INSPECTEUR GÉNÉRAL, n.d., but *circa* 1860–62, pp. 28–32, and also the same writer's ORTHODOXIE MAÇONNIQUE, 1853. But it was examined and condemned much earlier by Lenning in Germany and in 1844 by Clavel: see HISTOIRE PITTORESQUE DE LA FRANCMAÇONNERIE, pp. 207, 400–403. The views of Findel and later on of Gould, among others, are well known and do not need reciting.

latter, whereas he belonged to both, and was so much the moving spirit of the second that it is supposed to have suspended its labours when he died. As a matter of fact, the Rite was founded within the bosom of the Lodge, and the Convention of Paris, held in 1785, indicates at full length the real nature of its concerns.[1] Fortunately the chief documents on which Barruel relies for his foolish account are in my possession: they are concerned with the occult sciences, more especially the Universal Medicine, not with Revolution.[2]

There is another and to me more important matter. The great French mystic, Louis Claude de Saint-Martin, is represented as a political "fanatic" and a member of the alleged revolutionary Lodges. This is partly on the authority of Barruel and partly on that of a converted Jew, named Lémann, who became a Roman Catholic priest. The latter affirms that Saint-Martin "developed" the "sect" of Pasqually after the latter's death. I cast back the statement into the mouths of its makers. The French mystic had no sect, no Rite, though he had a great number of unincorporated disciples. He did not belong to the RITE OF THE PHILALETHES or LES AMIS RÉUNIS. He became a Mason in his youth, but left the Order to follow "the inward way." I appeal to my LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, published in 1900. As regards Martines de Pasqually—whose very name is blundered, still following Barruel—THE MORNING POST affirms that he "worked in France on very much the same lines as Weishaupt," founder of the Illuminati, "worked in Germany." In reply to this

[1] The Convention or Congress of Paris was concerned, like those which had preceded, solely with the reform of Masonry and an attempt to evolve something like order out of the great chaos of rival Rites and their claims. It was concerned also in occult and Hermetic aspects of the Masonic subject.

[2] The reference is to ARCHIVES MYTHO-HERMÉTIQUES. It is so exceedingly rare that in order to check the imbecilities and—as it seemed to prove subsequently—the wilful mendacities of Barruel, I had the entire work transcribed at the Paris *Bibliothèque de l'Arsenal*, and on the basis of the complete text I gave a sufficient account of its content in THE SECRET TRADITION IN FREEMASONRY, ii, 98–108. I have inspected also a German printed translation which is almost equally rare.

amazing rubbish I appeal to the same work of twenty years since, and need only add here that in such case Weishaupt worked in "occult communications" by virtue of which it was supposed that the Christ of Palestine instructed the Brethren of Pasqually's MASONIC RITE OF ELECT PRIESTS—*Rit des Élus Cohens*—according to that which was called in their terminology *la voie sensible*.[1] It is a new view of the German revolution-monger, and with a little more care THE MORNING POST might have found that "second thoughts are best." As against some other misstatements of Lémann and Abbé Barruel, Pasqually was not a Jew. He was born in the parish of Notre-Dame (Saint-Hugues), town and diocese of Grenoble.[2] The baptism of one of his children on June 20, 1768, is on record in the municipal archives of Bordeaux.[3]

In or about the year 1780, that brilliant adventurer who called himself Count Cagliostro founded a RITE OF EGYPTIAN MASONRY, which filled for a brief period the Masonic world of France with wonder. This also is garnered by THE MORNING POST into its indiscriminate net of revolution-plots. There could be nothing more antecedently ridiculous, and again it happens that the Rituals are in my possession, while I am acquainted otherwise at first hand with the written laws and constitutions. EGYPTIAN MASONRY was an occult Rite, belonging to Hermetic Masonry, and more especially designed to sustain the claims of Cagliostro as possessing the Great Secret of the Universal Medicine.[4] I observe that the

[1] Consult my study of SAINT-MARTIN THE FRENCH MYSTIC, 1922, *passim*, especially pp. 21–28, for the content of Pasqually's Rite, and pp. 29–36 for an account of *la voie sensible*, that which was understood thereby and involved therein.

[2] See the important Introduction—p. xii—to a French translation of Franz von Baader, LES ENSEIGNEMENTS SECRETS DE MARTINES DE PASQUALLY, being No. 5 of BIBLIOTHÈQUE ROSICRUCIENNE, 2nd Series, 1900.

[3] Papus, *i.e.* Dr Gérard Encausse, MARTINES DE PASQUALLY, 1895, pp. 10, 11.

[4] NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 89–99. Some important Rituals and Documents of EGYPTIAN MASONRY are in the Library of the GRAND LODGE OF SCOTLAND, but they do not exhaust the records.

egregious author of the article under notice identifies unconditionally the " Grand Copt " with Joseph Balsamo, so he has not read the evidence against this view produced by Mr W. R. Trowbridge, who is not a Mason and has no job in Romanism or Revolution questions.[1]

After this enumeration there remain over three matters of conspicuous importance which deserve, were this possible, studies set apart to each. I have indicated a root-opinion on the part of THE MORNING POST that the Templar Movement in Masonry is contained within the measures of a single system, being in fact the SCOTTISH RITE—a somewhat inchoate collection of thirty High Grades superposed on those of the Craft. It is a development from that COUNCIL OF EMPERORS, already mentioned, which superposed twenty-two Grades, and as regards both they are not Templar Rites in the proper sense of the words. The Rite of the STRICT OBSERVANCE was solely and militantly Templar, *ab origine symboli.* It superposed three Grades, of which the first—or MASTER OF ST ANDREW—formed a connecting link between the Craft and two exceedingly important Grades of Templar chivalry. It used to be said that it was Jacobite at the inception, but was certainly not. Here for the first time—albeit by implication only—it has been accused of political purpose, under the Duke of Brunswick. As a fact the writer in THE MORNING POST did not know that he was impeaching the STRICT OBSERVANCE: he seemed to think in his state of confusion that the Duke of Brunswick was " Grand Master of the German Freemasons " because he was Grand Master of certain ÉCOSSAIS LODGES. As regards the SCOTTISH RITE—*Antiquus Scoticus Ritus Acceptus*, as it is called in the forged Constitutions—it did not come into existence till 1801, and then at Charleston, U.S.A. In this connection the articles remind us that Stephen Morin carried a warrant from a GRAND CONSISTORY OF MASONS, countersigned

[1] COUNT CAGLIOSTRO, *The Splendour and Misery of a Master of Magic*, 1911.

by the GRAND ORIENT, to Charleston, and there began to confer High Grade powers on a number of Jews, among them Hippolyto Jose Da Costa,[1] who was not a Jew at all, and at a subsequent date would have died in the hands of the Holy Inquisition at Lisbon if he had not been rescued by English Masons—facts perhaps naturally omitted by writers in THE MORNING POST. So much for Morin and his Jews, more especially as Da Costa is supposed in the legend to have carried the Rite to Charleston.

We hear also in 1801 of the first SUPREME COUNCIL in that city, in which Jews were again prominent, among them being Frederick Dalcho. Our contemporary is exceedingly unfortunate, for Dalcho, who was of Prussian origin and English birth, was for twenty-two years a priest of the American Episcopal Church, and a monument to his memory is still standing in the vestry of St Michael's at Charleston.[2] These are the kind of qualifications which pronounce on "Red Masonry" and presume to talk of revolution in connection with the SCOTTISH RITE. The same fatal blundering pursues the articles when they proceed to Albert Pike and his work in the Southern Jurisdiction of that obedience. The writer is of course unaware that Pike reconstructed the Rituals and that they stand therefore at his value as historian, philosopher, symbolist and critical scholar : the value is unfortunately very slight. But those who suggest that he imported revolutionary

[1] The source of this story concerning Jewisho rigin happens to be Clavel, *op. cit.*, p. 707, and I have had some worthless trouble in tracing it. Clavel was mistaken on the point of fact, as he was in many other cases. I have given an account of Da Costa, his persecutions and his subsequent contribution to the Masonic subject—SKETCH FOR THE HISTORY OF THE DIONYSIAN ARTIFICERS, 1820—in NEW ENCYCLOPÆDIA, *etc.*, i, 167–170. Had he happened to be a member of the Jewish Religion, I may be permitted to add (1) that he had every title to membership of Masonic Rites, so long as they were non-Christian ; (2) that he would be unlikely as such to join or propagate Christian Masonry ; (3) that, Jew or Christian, his treatment by the Holy Inquisition was equally abominable.

[2] For an account of Frederick Dalcho, his Masonic career and writings, see NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 169–171.

notions into his Masonic Order may be referred to my previous study, while the quotation from his MORALS AND DOGMA which is made in Article IV on the profanation of Masonry by plotters of anarchy—whatever its value as history—is sufficient as to his own position.[1] Among the evidences offered to the contrary are Ritual counsels to destroy Ignorance, Tyranny and Fanaticism. Very well: if you like, all this is part of the design of Masonry. Does THE MORNING POST stand for Ignorance, stand for Tyranny and stand for Fanaticism? No; but the Roman Church—which it reflects throughout the Masonic part of these articles, not, it is to be presumed, by intention but through dependence on French Anti-Masons—invariably regards every plan for their removal as a siege laid against the walls of its particular Spiritual City. As one who knows all the Rituals of the SCOTTISH RITE and has made a long critical study of many codices of each, I am in a position to check wild statements respecting their content. For example, I am familiar with some twenty separate and independent versions of the ROSE CROIX, and I affirm that Barruel lied when he said that the French Ritual current at his period represents Christ as "a common Jew crucified for his crimes." I challenge THE MORNING POST and its anonymous contributors to produce any codex which does. In France then as in England now,[2] Christ—for the ROSE CROIX—is the Son of God and Lord of Glory. I lay down the same challenge respecting alleged "subversive forms of Freemasonry" working "a Ritual of

[1] "Masonry," says Pike in the place cited, "has not only been profaned but it has even served as a veil and pretext for the plottings of anarchy. . . . The Anarchists have retaken the Rule, the Square and the Mallet, and written on them 'Liberty, Equality, Fraternity'—that is to say, Liberty for the covetous to plunder, Equality for the basest, and Fraternity to destroy." But compare his own description of the Masonic apostolate, already cited, as an indication of the value which attaches to his views on any subject.

[2] In the earliest form that I have met with so far—*circa* 1780–85—the Candidate for the Grade of SOVEREIGN PRINCE ROSE CROIX undertakes (1) to follow the New Law, (2) to practise the three Theological Virtues of Faith, Hope and Charity, (3) in the pursuit of which he finds the Word in Christ.

hatred for the Cross."[1] Templar or non-Templar, there are no such Grades. The Cross is an object of veneration in Christian Masonry, and in some of the "philosophised" Degrees it is treated as an universal symbol.[2] Now the Templar Rituals were Christian in all their forms during the eighteenth century, but a few were philosophised afterwards. The RITE OF THE STRICT OBSERVANCE has been always Christian. Here again I know all its Rituals, including those which are held in great secrecy. The latter were communicated to me after the same long delay and under the same great reserves as was done presumably in the past. They are neither of Stuart legitimacy nor of continental anarchy; they belong to things of the spirit and God known of the heart; and the Templar Order in Britain—where it is governed by GREAT PRIORY—in the Colonies and America, belongs to the same category. This notwithstanding, the claims to descend from the old Knights Templar is—as we have seen at length—a myth and pure invention. Lecouteulx de Canteleu is a false witness on this subject, just as Copin-Albancelli is an *hystérique insatiable* about the Jews, and no one can take him seriously.[3]

I pass now to the German ORDER OF ILLUMINATI. It may have been observed at the time by readers with a certain experience in these matters that the root-authority on which THE MORNING POST depended for its case against Masonry is Abbé Barruel, in an almost forgotten work, entitled MEMOIRS OF JACOBINISM. He is said to trace the origin of the French Revolution through a bewildering maze of secret societies; but as a fact his societies are Masonic, *plus* German Illuminism, the position regarding the latter being one of extreme

[1] In one of the earlier English forms, called INSTALLATION OF KNIGHTS OF THE ROSE CROIX, the Candidate is girded with a belt which is described as bearing upon it "the Cross of our Redeemer," as a memorial of His sufferings and death.

[2] See, for example, a discourse on the Mystic Cross as a symbol of "life to come" in the 11th Grade of the ANTIENT AND PRIMITIVE RITE, being a philosophised ROSE CROIX.

[3] His periodical LA BASTILLE may be consulted in this connection.

simplicity.[1] The Bavarian ORDER OF ILLUMINATI was founded by Adam Weishaupt in 1766, and it was suppressed by the elector of Bavaria in 1786, some of its active members and the author of its more advanced Rituals having withdrawn previously. Those who say that "it was continued in more secret forms" have produced no real evidence, for none indeed exists. THE MORNING POST affirmed that the ILLUMINATI came out of their seclusion and attempted a revolution at Berlin in 1918. There is again not a shadow of evidence that they did anything of the kind, though a few revolutionaries of that date took over some catchwords adopted by the original gang. Weishaupt assumed in his Order the name of Spartacus, and THE MORNING POST reproduces a question raised by Mrs Webster, namely, whether it was "mere coincidence" that the Spartacists of modern Germany "adopted the pseudonym of their fellow-countryman and predecessor of the eighteenth century." The simple and obvious answer is that it was not coincidence but imitation. Mrs Webster is not of any importance on this part of the subject, but she was cited often and she intervened at length in the debate. It is to be understood that she is not a member of the Roman Communion, notwithstanding her invariable allusion to the "Catholic Church," meaning the Latin or Roman Rite. For the rest, I can tell Mrs Webster and all others who are concerned that the Order of Illuminati was revived in Germany to my certain knowledge about 1893; that I have all its Rituals, all its Statutes, Constitutions and so forth; and that it had nothing to do with politics and nothing

[1] As regards Barruel, I confirm here—as to statements and point of view—what has been said in a NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 64–66 and 386–388. He incorporates in his volumes a serviceable account of German Illuminism, after due allowance for its partisan character, the contamination of facts thereby and the bad foundation of his whole viewpoint, which supposed him to be dealing with a vast scheme in activity, whereas it was largely a scheme on paper devised by persons who had no position whatever and no influence. It calls to be added that it is serviceable only for readers restricted to French and English. Having regard to what is available in German, it is not less than scandalous to quote Barruel in a public print on the subject of German Illuminism.

with revolution.[1] It follows from all the evidence that Barruel was not " justified by time " in his fantastic thesis of survival. The " formidable sect " mentioned by Mr Winston Churchill in the House of Commons on November 5, 1919, is certainly not a succession from Adam Weishaupt. As a scheme of universal revolution German Illuminism looks formidable in the light of those archives which were published by the Bavarian Elector, and from which Barruel drew. So also does the Masonic RITE OF MIZRAIM, with its Laws, Statutes and vast mass of arrangements, not to speak of the Rituals representing its ninety Grades, suggest to an unfamiliar mind that it was a thing of great moment and very wide diffusion; but the cumbrous scheme never kept half a dozen chapters together of all its SENATES and all its AREOPAGITE COUNCILS. It was and remains a scheme on paper, and this is the description applying to the archives of German Illuminism, which were magnified in the mind of Barruel till they looked like a colossal conspiracy diffused everywhere. I agree with Lord Acton that the " appalling thing " is the design in matters of this kind, but in the present case it is also the thing ridiculous, for Weishaupt's House of Revolution was a house of cards, and the sands on which it was built were the parchments on which he wrote. His scheme was in concealment behind the ignorance of its members, and there was no influential centre to move the puppets on the external stage. There was the amiable enthusiast Baron von Knigge, who wrote up the advanced Rituals and retired altogether when Weishaupt wanted to correct them.

[1] THE MORNING POST, notwithstanding this statement in my original criticism and purposely left untouched in the text above, was so intelligent as to inquire whether I was not or had been a member of the German ILLUMINATI. My answer is that it was much too negligible for the concern of a serious student in its revived form—yet another scheme on paper, with nothing in or behind it. See NEW ENCYCLOPÆDIA, ii, 193, 194. The inquiry obviously implied that I belonged to an advanced revolutionary Society and knew something perhaps about the supposed attempt at Berlin in 1918. The student's work is onerous and sometimes dull. I need occasional relaxation, and shall be gratified if THE MORNING POST will continue to think whatever it happens to have thought when it asked this question.

It is gross exaggeration to suggest that the Illuminati were "in secret control of a multitude of Lodges throughout Germany," for there was no such multitude in existence; it is gross exaggeration to say that Freemasons were "initiated in shoals" by von Knigge at the Convention of Wilhelmsbad in 1782. As Gould mentions, he was a man of "ingratiating address," and no doubt he made many converts during the course of his membership; but if both statements were literal, no magnitude of external membership would have made Illuminism a living reality when there was no vitality behind it.[1] This is the general answer to the thesis of Barruel and to those who at this day have turned to his partisan work. It answers also the question of the articles, whether the GERMAN ILLUMINATI were the only or chief sect which had a hand in the French Revolution. It was too invertebrate from the beginning to have had a practical hand in anything, and it had passed out of existence. The mark which it left upon Masonry was in Southern Germany, where the downfall of the one Order caused the suppression of the other. All that has been said about Mirabeau, his visit to Berlin and his plot to "illuminise" French Freemasonry, may be disposed of in one sentence: there is no satisfactory evidence to shew that Mirabeau ever became a Mason. The province of Barruel was to colour everything, and he laid on the blacks and the scarlets with lavish brushes. But he was largely confined to the documents, and it is just one of those cases in which documents produce a false impression, for the reasons given. As regards the Masonic side

[1] It is idle to retrace ground which has been travelled, unless a definite need arises—for example, a new point of view or the emergence of new facts. I must refer again therefore to my NEW ENCYCLOPÆDIA for a brief notice of Baron von Knigge, i, 433–434. He does not appear to have been acquainted with Weishaupt or to have known anything—unless by report—about the ILLUMINATI till 1779–1780, when he co-operated zealously over further and more important work on paper. There is no reason to doubt his statement that those whom he introduced to advanced Degrees of Illuminism were "enchanted," but that they came in "shoals" is as likely as that Baron Ecker und Eckhoffen, who was there with kindred intent, brought thousands also into his latest and *ne plus ultra* Grade of the ROSY CROSS.

of the alleged conspiracy, not one statement of his can be accepted without corroboration, and this is not forthcoming. A case in point is his account of the Grade of KADOSH, which he knew only by hearsay, and I affirm that there neither is nor was any version of this Degree which has ever said that "the religion of Christ, founded on revelation," is to be destroyed.[1]

The next point is possibly the *grand divertissement* of all. Those who are entitled to speak about secret societies in France at the end of the nineteenth century are aware that Leo Taxil flaunted in the face of Paris his public confession that everything concerned with Diana Vaughan, the Universal Masonic DIRECTORIUM, its supreme pontificate, Lucifer in the High Grades and LE DIABLE AU XIXe SIÈCLE were impositions of his own invention.[2] Everyone knows that Dr Bataille, otherwise Dr Hacks, whose name appears as author of this work,[3] had confessed previously, deriding the credulity of "catholics." I have always felt sure that there would be a recrudescence of these mendacities when people had forgotten the circumstances which led to their public extinction, but I did not expect it to occur in the columns of THE MORNING POST. However, the articles bring forward the old fable of central direction in Masonry, and discover a miracle of prophecy in a supposed letter of Mazzini which was forged by Leo Taxil or one of his confederates.

I have now done. On the basis of these findings I deny that evidence has been produced for the hand of Freemasonry even in the French Revolution. I am not concerned in the present study with the truth or otherwise of these charges. The

[1] We have seen that in its original form the Order was pledged to the maintenance of "our Holy Religion," and if it be asked what Religion, the answer is that of the Cross, which is said—as we have seen—to be worn on the hearts of Brethren to shew that they are Christians and that the Christian Religion must be graven indelibly within them.

[2] NEW ENCYCLOPÆDIA OF FREEMASONRY, *s.v.* PALLADIAN FREEMASONRY, ii, 251–264.

[3] A vast publication, in the form of a French "penny dreadful": it is before me as I write, and is one of the very few copies in England of an exceedingly rare work.

case against continental Freemasonry on this subject has been considered already on the basis of other and very different evidence. The contrast made by Louis Blanc between Craft Degrees for those who were to be kept in the dark and "occult Lodges" for the elect is belied by the history of French High Grades. The latter were as much open to those who sought them as anything in the Craft itself. In the sense of Louis Blanc there were no occult Lodges. I am sure, however, that French Freemasonry was a finger-post pointing in the direction of Revolution. The French Masonic watchwords of Liberty, Equality and Fraternity were like a passing bell ringing out the old order. And the French Revolution was like the German Reformation, a pretty bad thing, but it had to come. The factory of the one was not in "shadowy sanctuaries" but in the French Court, while in the other the factory was at Rome.

A question is raised on the subject of Co-Masonry, but I leave it to those who are concerned. Its Lodges and Chapters are illicit from the standpoint of the GRAND LODGE of England, under whose obedience I abide as a Mason. The reasons are that it initiates women and is empowered by an irregular jurisdiction. But I know that THE MORNING POST discovered another mare's nest, while it was specifically wrong as usual on its points of fact. The French Lodge LIBRES PENSEURS did not transform into LE DROIT HUMAIN; the Order is not oriental, and its devotion to the supposed Comte de St Germain is an incident of theosophical revelations; it belongs to the "shadowy sanctuaries" of akasic records, not those of politics.[1]

As regards Latin Freemasonry in this twentieth century it is obvious that I hold no brief whatever. Wheresoever dispersed over continental Europe it may be playing the game of politics,

[1] For whatever the fact is worth, a deputation from the GRAND ORIENT paid an official visit at the headquarters of LA MAÇONNERIE MIXTE, as it is called in France, the event being subsequent to the time when THE MORNING POST ceased to testify. Its result was that men belonging to the Obedience were recognised as Masons after a process of "regularisation," but not *les sœurs Maçonnes*, the reason being that the GRAND ORIENT was hindered by its concordats with other Masonic bodies.

as it is said to do in South America; but there is of course no concerted effort as there is no central direction, and I have not heard a single name of importance cited in connection with the alleged doings. It would serve, I should think, no purpose for any serious government to concern itself with the scattered groups unless and until they were caught in overt acts.[1]

I have now reviewed the whole position as it was brought forward originally, and as regards Jewish "perils" and "protocols" I make no claim to know at first hand; but having spent a great part of my literary life in the criticism and exposure of fraudulent documents, one has acquired a certain instinctive—or shall I say expert?—sense on the subject. It was obvious from the beginning that the protocols were forged documents, and if of French origin were therefore suspect, because in Roman Catholic circles of that country the animus against Israel has ranked second only to that against Masonry. Admittedly also there was no evidence in support of them, though they were taken on faith at their face-value by both writers in THE MORNING POST. For myself at the time I could say only that if the alleged fact of a Jewish Peril rested on no firmer ground than these documents, we might reach an *aureum sæculum redivivum* before a universal social cataclysm. For me they were not suspect; they took their place in the class to which I have referred. It was added that I should believe in the protocols and their Elders of Israel when I believe in the Charter of Cologne, the Charter of Larmenius and the Écossais Constitution of Frederick the Great.

The real documentary position of the PROTOCOLS was revealed in THE TIMES a few months later, and the rejoinder of THE MORNING POST to this and other criticisms will be found

[1] It is not to be denied that, like other institutions in all ages and nations, Freemasonry has from time to time, indeed at too many times and in places too many, been diverted from its true ends. There is nothing to be lost which belongs to the true and valid cause in an admission of this kind. In so far as it is political at any given centre, the Institution has so far ceased to be Masonic; in so far as it is at issue with official religion anywhere, so far also it has renounced its character and mission.

in four further articles which appeared in the month of October 1921. I have indicated that the defence of Israel lies far beyond my subject; the Jewish periodical press and Mr Lucien Wolf may be consulted by those who are concerned: they will reach no doubt my own conclusion that the texts which offered the pretext for affirming a Jewish Peril are forged documents of a peculiarly flagrant kind. It remains only to add that the extensions on WORLD UNREST added nothing in the way of novelty to the anti-Masonic dossier. They rehearsed some further stories and repeated some familiar charges. My point remains what it was when I first offered a consideration of the subject at large, namely, that the new accusers of Freemasonry were not only in error over manifold points of fact but did not prove that which they set out to establish, being the dominant hand of the Gallican branches in the work of the French Revolution. I do not deny that there are certain traces of the hand at work; but so far as valid evidence goes its part belongs to those *minima* of which it is said *non curat lex*. For the rest, I care little enough about the whole question, because French Freemasonry has long since cancelled those warrants by which it belonged to the Order, and the actual date on which it began to do so is a matter of detail in the last resource. But if the revolutionary influences have been exaggerated by enemies of the subject through all the nineteenth century and onward to this day, it has been exaggerated also in the opposite sense by many French Masons, who have sought to reflect a false glory on their schismatic Rites by representing them as a main factor in the Revolution, which for them and those who are like them had become and remains a cultus.

XII

THE PLACE OF MASONRY IN THE RITES OF INITIATION

WE have contemplated the Masonic subject from all standpoints and under practically all its aspects. We have seen its origin in a simple Christian Mystery belonging to a Trade Guild, its transformation into an Emblematic Art and its development from this basis in many directions. We have seen it striving to account for the central point of its symbolism by the creation of a Secret Masonic Tradition. We have examined also the fact of its occasional perversion from true ends, when it has been set to build Houses of False Doctrine for false Rites of Perfection. Against all the clatter and clamour of anti-Masonic movements we have reduced this perversion within the narrow measures of its proper significance. It has been recognised throughout that there is a higher mind of Masonry, that a wider meaning attaches to its chief allegory than that which appears on the surface, and that the essential greatness of certain Degrees and Rites has been realised by few only of the multitudes who know them at first hand. There is, for example, a true sense in which the ROYAL ARCH is like a threshold of the Presence and an introduction to a Divine Science. We have now to consider the question of final values and that into which Masonry may develop from seeds already planted in its soil.

The valediction of these studies is designed to carry the whole subject much further afield, that I may justify the title of this

present and last essay, which has been chosen—like the others—with a defined purpose in view. Beyond the small beginnings unfold the greater ends. Behind modern Emblematic Freemasonry and all that has developed therefrom lie the Ancient Mysteries. It has not descended from these and it is not in their likeness, but there is a shadow of resemblance, as between the death and resurrection of a god in old mythologies and that which is personal to the Candidate in the THIRD DEGREE. Such is the place of Masonry in respect of antique initiations. There is not one vestige of evidence that the Candidate died or rose at Eleusis or Samothrace, in Dionysiacs and Adonia, or at any point or in any episode of the Mithraic cultus. They were, for the most part, celebrations *en masse*, and the later Mysteries of Isis, like the Rites of Ancient Egypt, offer—so far as can be told—no correspondence whatever with the idea of initiation, as the term is understood by us.[1] There were dreams about this in the past, and they were long and many, but their day is over: of those who are subject to them—if any—in the present state of scholarship, it must be said that they are in a mood of nightmare. If it is advanced that those who suffered and enjoyed the experience of Eleusis were termed, as we have heard, Regenerated Children of the Moon and that a new life followed their second birth in symbolism, it was not because they died mystically and were afterwards raised from the dead, but because a denomination of this kind was applied to initiates who had witnessed the Divine Pageants.

The place, if any, of the Masonic subject among Rites of Initiation is not therefore to be sought in the far past but among things more secret than itself which are facts of the world about

[1] It was Persephone and not the Candidate who went down into the underworld and returned therefrom. It was the god who died and rose, not the scoffing Alcibiades. Or if Plotinus, Proclus and Porphyry experienced inwardly something corresponding to that which they beheld without in the pageants, this was in virtue of peculiar dedications, was personal to themselves and was unknown for the most part to their co-heirs in the initiations and advancements.

us, which belong to the Divine Ends of Being, and as such are of those only that matter in the ultimate sense and will find titles of survival in the age to come.

Emblematic Freemasonry and its developments as now in activity throughout the world comprise a spirit and a form. The spirit is the life of Masonry and is that which by the hypothesis of initiation is communicated to those whom it receives. The form is the mode in which Masonic life is conveyed, and this is Ritual.[1] The outward spirit of the CRAFT DEGREES lies within the simple measures of moral being and the duty imposed thereby, for which reason Craft Masonry can be only the beginning of a discipline. We have seen that the essential difference between the ROYAL ARCH and the EMBLEMATIC RITE answers to the distinction between ethics and religion. It is substantially certain above all things that the Union was unaware of this fact when it formulated the famous dictum on "pure and ancient Freemasonry": in other words, it knew not that which it did. Among matters beyond my province would be the question whether SUPREME GRAND CHAPTER is in another position at the present day.

It has been suggested somewhere that the true secrets of Masonry are those of its inner soul and that the Gates of this Sanctuary are opened to a few only of those who have entered the Brotherhood—comparatively speaking at least. But the secrets in question are many and belong to several planes, as—for example—those of the threshold, purely official in character and betrayed generations ago. There are those also which concern the mystery of its origin, the obscurity of its many developments and the real intention impelling the minds of people who devised the Craft Rituals as now used among us.

[1] There are things which are vital within their own measures but which —for obvious reasons—one does not care to press. It remains, however, that the definition given above enshrines an implied counsel on the Master's work in every Lodge of the world, on the forms which perish apart from the spirit within, on the dead letter and the law of the "letter perfect," which knows no law of life.

From another point of view the life of the Lodge is one of the chief secrets, and this is of course incommunicable outside its hallowed precincts. The working of the bond of Brotherhood is not less inexplicable after its own manner—an "electric chain wherewith we are darkly bound." Above all these there is the mystery of that very hidden way by which Emblematic Masonry is translated into life, including a secret quality of change which it brings about in many natures that are otherwise of no uncommon calibre. Beyond and far withdrawn it is right to say that there lies the undiscovered country of the Masonic oversoul: on this side it connects with the Ancient Mysteries, though in the sense only that these were understood by Platonic successors; but it also exceeds them, communicating to Higher Grades the precious intimations of the Christ-Life. Out of these intimations there arises the whole subject-matter of that life which is called mystical, as it has been followed under the Christian ægis, a science of inward experience, the records of which begin with pseudo-Dionysius and have continued to our time.

There are, however, some other matters which call to be realised at this stage of our research, because of the days to come and that new age on the threshold of which we stand. In a comparison of the ethical teaching proffered by Craft Masonry with the *corpus magnum* of *Theologia moralis*, there are some in the hostile camps who are ready to arise and tell us that the Craft has nothing to impart but what is better taught elsewhere, though its whole duty of man may be reasonably sound or sufferable within its own limits. As a summary it may have served decently within particular circles, being not without practical purposes applicable to the man in the street. It is for this cause, among others, that the Craft has found a wide appeal during a space of two centuries and may continue so to do for yet a little while to come. However this may be, the Craft ethic can never of itself and only enable initiates of such a Mystery to accomplish that which it inculcates, according to

the FIRST DEGREE, otherwise, to build up within them a temple perfect in its parts and honourable to the builder.[1] The reason is that such a figurative temple is not built by ethics, but by a Principle working from within, concerning which it has been said that "except the Lord build the house, they labour in vain that build it." This is true above all respecting the House of Masonry, because it is the House of Man.

Are we not acquainted also with another criticism which objects that ethical instruction in Masonry is like a tale of mean streets, which is also told meanly; that it safeguards all the issues by reservations respecting personal detriment, which offer an easy loophole of escape from all real activity in goodwill; and that the kind of conventions under which it has passed into expression are in correspondence with the motives behind them, or—in other words—that it conveys eternal commonplaces of human duty in terms of ineptitude written about a self-centre, which is protected on all sides? The thesis adds that such conveyance, moreover, is in the manner of a mystery, on the supposition that there is a hidden knowledge which can be properly communicated only under great pledges; all that emerges, however, is that secrets which are no secrets are fenced about by penalties reminiscent of the Newgate Calendar and Tyburn Tree. The position summarised thus and presented as at once admitted and familiar, it would follow therefrom as an inevitable conclusion that CRAFT MASONRY at least,

[1] I have said somewhere far off in the years (1) that any knowledge which is possessed by all, which no one ever disputes, which is withal so simple that there is no difficulty in its direct teaching, does not require an allegorical and symbolical system of some complexity to explain or enforce it; (2) that it is precisely one of those cases in which unvarnished truth has no need of devised fables, but above all there is no warrant for secrecy and mystery in the plain basis of individual and social morality; which notwithstanding, (3) however simple, however undisputed, however universally known, the moral law of Freemasonry represents a state of life which, so far as man at large is concerned, remains in the stage of making and is that to which we aspire but by no means that which we are; (4) it is looking therefore to see the good things of God in the land of the living and the fulfilment of our law of being; and (5) it holds up a mirror of conduct in which it would be good for many of us if we could see our own reflection.

among all the Rites and Degrees, is no better than a banal pretence.

There is, however, another point of view, and whatever is uncertain, whatever is open to debate, there is no question concerning it. If the plan of the CRAFT DEGREES has been conceived and constructed *sub specie personæ* and not *sub specie æternitatis*; if there is nothing, as offered, that is valid in the absolute, because there is nothing at the highest; if it is content with a part when it ought to aspire to the whole; amidst such imperfections, amidst all worldly spirit, and in spite of veneer and artifice, it is to be held justified by the titles of its dedication, the promotion, namely, of "brotherly love, relief and truth," by its unvaried appeal to "good men and true" for the encouragement and diffusion, within given measures of understanding, of the true and good in all classes of mankind. It is to be recorded on this basis that the world is the better for Masonry. If it has missed that which is highest, it has done service on the lower levels. Far back in the history of the London GRAND LODGE, it began to make the life of the tavern like a vestibule for the life of the Church.[1] The authentic conclusion is then that there is something in Masonry of which we cannot afford to let go, being something that "makes for righteousness." In respect of the rest, the motto is: God mend it. For reasons stated in my preface, on other and all considerations, this something may demand to be presented in another form and under other conditions; but the root of the matter is valid. We reach in this manner a fixed point of departure and have put the hostile criticism to some extent out of court.

The qualification is needful because the material placed in our hands is but too open to judgments of this kind, so far as its form is concerned. Moreover, Masonry, in the hands of

[1] In that deeper and fuller understanding of the Masonic subject at which we shall arrive presently, it is possible and is true to affirm that Masonry was born in a tavern, but it belongs to God Almighty.

its interpreters and also of the Rites themselves, has sought every issue of explanation, claim and source but that which really belongs to it. At the core and heart it is in the likeness of something to which it does not belong on the surface, and this is that which matters. It is also the exalted spirit of the Rites or their sacred oversoul. The form will pass ultimately, because it does not represent the spirit which is immanent, so to speak, therein. My thesis is that there is all in the spirit which the highest aspirations of heart and mind can seek within the measures of Grades and Orders. And this spirit, which constitutes the Secret of Masonry, its essential life and the Legend of the Word at its highest, is actually a Christ Secret. It calls to be remembered that Masonry began as a school of religion and must end therein: it began and must end in Christ. The proof is that when Christ is not manifest, as He is in the accounting High Grades, then He is postulated or implied. After all the mystic pageantry of the THIRD DEGREE, the Raised Candidate is directed to the Morning Star, as if to that light which can alone enlighten the experience through which he has passed, and this is of all truth—like a dawn of grace and salvation—in the highest theosophical as it is in the Masonic sense. Hereof is the secret mind of CRAFT MASONRY, but an intimation not less profound lies hidden in the ROYAL ARCH, where that which was the Morning Star appears now as the Ark of our Salvation.

There arises, however, a vital question, and this is the validity of the Tradition in Freemasonry, a consideration which cannot be escaped because it is forced upon us by the finding of the Act of Union respecting the content of "pure and ancient Freemasonry." This imposed on us the ROYAL ARCH as the completion of that which was left unfinished in the THIRD DEGREE, determining the long quest followed on the part of Master Masons by discovering and communicating the Lost Word. But we have seen that in so doing it substituted unawares a quest in scholarly research for one that was initiated

and pursued in symbolism, because it failed to account in any manner whatever for the fact and place of discovery, this implying—as I have shewn—an antecedent story. We are compelled in this manner to go in search of an explanation outside BLUE MASONRY and the ARCH itself. Now it is found in several directions, but always and only where it stultifies the definition of the Union, since those directions are High Grades, excluded by the Clause in question from the authentic domain of Masonry. If it be said that the explanatory supplements derived from such sources are set aside implicitly, by the hypothesis of the Clause, as not being the true story, we can accept such a construction at the pleasure of those who offer it, but it is for the further condemnation of the dogma. The Union should have seen that their ARCH OF ZERUBBABEL had adequate materials to support its proper claim, and as it did nothing of the sort we must even be content with that which can be gleaned elsewhere. We may not be satisfied with our finding, but it happens that there is no other.

What measure of value attaches therefore *per se* to High Grade histories of the Lost or Hidden Word? What is their root in the past? What is the impression which they convey? Is their worth and appeal only that as explanatory supplements they do as a fact explain, whether otherwise or not they are false in sentiment and fictitious in story? It must be said at once that the CRYPTIC RITE presents no message but one of poor invention and that most of the French Traditional Histories carry patent marks of manufacture, like their English analogues. They have not been created and they have not arisen: they have been made up. They belong to the order of arbitrary and transparent devices, but this is the story of the Word from ALEPH to TAU through all its life in Masonry: I speak of the surface of things. There can be nothing more arbitrary than is the English pretence of its discovery in a crypt beneath Solomon's Temple, without any antecedent intimation that there was a crypt or that the Word had been

inscribed therein. The Traditional History of the THIRD DEGREE shews that it reposed in the minds of three persons only, and it is unwarrantable to suggest that it had been put into writing, yet leave it undetermined as to the where and how and when.

The seals of sincerity are wanting therefore in this and the other inventions, with the possible exception, however, of the ROYAL ARCH OF ENOCH and the main part of its Supplement, which is the Grade of GRAND ELECT.[1] The discovery in the ARCH OF ZERUBBABEL becomes logical as a proposition when it proves to be the ARCH OF ENOCH, and there is logic also—at its value—in the reason that accounts for its inscribed form. In the story of the two Pillars there are incorporated, moreover, some remanents of ancient lore, and we know that the lost pointing of the Sacred Name has all Zoharic Kabalism behind it, going back in a written form at least to the thirteenth century, with a time-immemorial philological fact behind it. Such is the material which is put into our hands, that we can make of it what we can and will on the traditional side of Masonry. So far as the old lore is varied in its Masonic presentation, so far as there are additions thereto, it is obvious that nothing is authentic in the historical sense, for we have seen that the true pronunciation of the Sacred Name remains under a veil of camouflage, while the story of the two Pillars is *ab origine* a matter of Jewish legend which has suffered an arbitrary change. As regards the nine arches of Enoch they appear to be of Masonic invention pure and simple: as we have seen, there is no trace of them in the Hebrew Apocalypse called the BOOK OF ENOCH or in the Slavonic SECRETS OF ENOCH. It follows that there is a great chaos, that the Secret Tradition in Masonry is false historically, and if it cannot be read in the mystical sense of what I have termed the oversoul, it is a thing

[1] I leave over the testimony of that which I have termed a Rite within Masonry, because I cannot present it fully: it is mystical rather than historical.

of no effect, because there is no meaning behind it. We are in precisely the same position with its sheaf of stories in our hands as we should find ourselves if compelled to take over the traditional accounts of the OLD CHARGES, in which—as we saw in our first study—Abraham carried the art of geometry into Egypt and there taught Euclid, with other inventions connoting a sub-surface hypothesis that those who *ab origine symboli* had knowledge of the true God must have been those also who possessed and could alone impart the liberal arts and sciences. I have no doubt that this thesis—though for us it is of no value—was held sincerely in its day, and the speculations of the schools may be behind it: unlike those Masonic inventions to which I have adverted, it may have arisen rather than have been made up, following by way of inference and conclusion from an host of accepted views and assumptions.

I have affirmed, however, much earlier in these studies (1) that there is a meaning behind the Tradition and (2) that it is of allegory or symbolism after its proper manner. This is not to be understood in the sense of a conscious intention reposing in the minds of the makers of certain historical myths: the critical sense—not to speak of personal sincerity—forbids suppositions of the kind, though they have been common enough in the past. Were it necessary to postulate such intention to save or even exonerate the Masonic subject, the latter would be heaved over among the rubbish, so far as I am concerned. It has been admitted unconditionally that we do not know and are never likely to discover what was in the minds of those who gave us, *e.g.*, the THIRD DEGREE, and precisely the same position obtains throughout the field of Masonic Ritual. The case being such, we are obviously free to adopt any personal or agreed construction which covers the ground. The GRAND LODGE of 1717 grafted Emblematic Freemasonry on the OLD CHARGES and the old Trade Guild, and if the time seems to be at hand when prevailing figurations and emblems will cease to signify, we have every title to unfold new meanings from old

allegories and symbols, if such a work is possible. Now it happens in the providence of the subject, and not as a point of imagination but a point of fact, (1) that not only does a figurative death and resurrection characterise the Greek Mysteries but is the form in which deep mystical experience has been clothed throughout several Christian centuries; (2) that in this experience the soul of the mystic was held to have found the Word, which Word is Christ; (3) that Enoch who walked with God, and was taken, is prototypical in the Old Dispensation of this experience in the New. When we find therefore that after his Raising the Candidate is directed in veiled language to remember Christ, and is told after his Exaltation, in another form of symbolism, that he can pass through Christ alone into the peaceful shores of the Blessed; when he is in fine Perfected in Masonry by learning that the Word is Christ: I affirm that it is immaterial in the last resource whether Desaguliers, Anderson and the rest of the "learned Brothers" regarded the Masonic subject in this manner; that the Quest of the Word and its Finding, the Figurative Death and Resurrection, can be understood lawfully and logically in the sense of Christian Mystics;[1] and that in a day to come it will be understood in no other because it is the highest of all. It is the way of Carmel, which is that of Elias, and it is the way of Enoch. When therefore—manufactured or not—Masonic Tradition tells us that the Word was revealed to Enoch and that a hidden knowledge concerning it was perpetuated from his time to the coming of the Christ in Palestine, I affirm that we can accept this in the sense of Christian Tradition and in the sense of St Augustine, whom I will not quote again. Independently of all tradition, the Mystic knows that the Christ-Spirit is always with us, and as unto the consummation of the world, so also from its beginning. I affirm further and in fine that a mystical under-

[1] In respect of that sense and the manner in which it is unfolded I must refer readers to my WAY OF DIVINE UNION, 1915, c. viii, *s.v.* SYMBOLISM OF THE CHRIST-LIFE IN THE SOUL, pp. 168–188. It is neither possible nor desirable to unfold the great *Theosophia* in this place.

standing of authentic Masonic Ritual and Masonic Tradition is in fact possible. It is to be remembered in this connection, as shewn otherwise, that the Craft story is a devised myth and that its validity depends solely on the extent to which it may unfold as ordered allegory, with a beginning, middle and end of adequate and real purpose.[1] The further that it has been developed in the High Grades by pseudo-histories with no allegorical motive—as generally in ELECT GRADES—the more false has been the light thrown upon it. The GRAND ELECT is excepted from this judgment, because it is in a different category and stands or falls by itself, apart from the Traditional History of the THIRD DEGREE, of which it recalls only at a far distance the one element of the Word and its possession by Solomon—not, it is to be observed, by the King of Tyre or the Master-Builder of the Craft Myth. In the symbolical sense of course and not in that of chronology, we can regard this Myth as if it were grafted on the Enochian tree of the GRAND ELECT GRADE, while the ROYAL ARCH OF ZERUBBABEL and of JOSIAH are like branches put forth therefrom. That which is grafted is allegory, by the hypothesis of English Masonry, and the two recensions of the ROYAL ARCH are history by their own hypothesis, like the Enochian legend of the French Grade. But, as I have said, the tradition is manufactured and the putative history is not historical at all. I have stated twice

[1] It does not so unfold either in the Craft itself or in those redundant extensions to which I refer in the text. In so far as explanation is attempted there and here—for example, in the MASTER GRADE itself—the Raising of the Candidate intervenes always to stultify the proffered significance. It shews, for example, that the analogy of his experience with the Legend of the Master-Builder is a flimsy pretext to cloud the issues of a far-reaching event in symbolism which begins in one world and ends in another. It is the presentation of a Great Mystery in the guise of ceremonial pageant. There is no key to its understanding offered in the Craft or in the High Grades, save only in a glass and darkly by the PERFECT MASTER OF ST ANDREW. It happens that the key is in my hands by communication from other and more withdrawn Mysteries, but for reasons which satisfy myself it cannot be given openly here. I can say only that in the symbolic catastrophe of his experience the Candidate becomes a Master, attaining victory in death, but in resurrection there is another Mastery.

in these studies, that we do not know what was in the mind of those who made up the THIRD DEGREE, and we are—if possible—still more in the dark as to the purpose of that concealed author who has given us his chronicle of the Sacred Word perpetuated in secret from Enoch to the time of the Crusades. If it was solely to account for the Lost Word of the MASTER GRADE and marry it to the story of Ramsay by means of pure invention apart from allegorical motive, there is no meaning behind it, and the *corpus doctrinale* of Masonry falls to pieces at once.

Now, if we could suppose for a moment what is frankly quite impossible, that, *e.g.*, Desaguliers had the whole end of the Ancient Mysteries illuminating his conscious mind, on the faith of late Greek testimonies ; if his life had been spent—as it was certainly not—in the company of Platonic successors ; if he could say of them—as indeed he could not assuredly—with Robert Southey, speaking of literature in general—

> My days among the dead are pass'd,
> Around me I behold,
> Where'er these casual eyes are cast,
> The mighty minds of old—

there is that other aspect of the subject, most important and vital of all, about which he would know nothing, and yet we must look thereto. It is the plenary evidence—already cited—of Christian and Catholic centuries to a yet deeper experience than that of the mystic Plotinus, and it corresponds to a new figurative birth, a symbolical or mystical death and a risen life thereafter. In a word, it is the Christ-life enacted in the individual soul. There was not only no vestige of such knowledge but practically no rumour concerning it in the English popular world at Desagulier's epoch of abysmal dullness, some possible priests of the Latin Church excepted, maintaining missions as they could *in partibus infidelium*, or a few spiritual descendants of Lead and Pordage, when they forgot for a moment to hoist the ultra-Protestant Standard of Messiah

Triumphant in memory of Robert Roach. Had the makers of the THIRD DEGREE known and remembered this school of veridic witnesses they might have communicated to Candidates a very different kind of Mastery, but it was not in the possibility of things. We must set aside, as we have seen, any notion that Christian Mysticism is implied consciously in the *corpus* of CRAFT MASONRY, though I have said elsewhere that its makers may have had piecemeal intimations on many subjects.

If we glance, on our own part, at these things beyond the ken of Presbyterians, Huguenots and Deists of the early eighteenth century, we are confronted by another Tradition more secret than that of Masonry, for although it is open as the world to those who look, it is incommunicable in the real sense except in paths of experience followed at first hand. The golden legends concerning it in the immemorial past are those of Enoch and Elias: its historic houses—sometimes built with hands and sometimes in the heart only—are set in the shadow of Carmel or high on the slopes thereof. There are seers—according to the records—who in the last stages of inward mystical experience can be described only as being taken by God. It is a state also of which the records concerning Plotinus seem, as suggested previously, to be a bright reflection. The Secret Tradition concerning it has come down the centuries and not as a mere memorial but a recurring truth belonging to the hidden life of perfect dedication. I testify as one looking from afar to the known fact of its existence. It belongs, as I have intimated, to the initial mystery of the Second Birth and the mystical life thereafter. There is then a figurative death in God, and the return from this state is a raising into yet newer life. It connotes also the one great Quest-story of the whole wide world, for it is the seeking and finding of Christ, in Whom the Word is found.[1] It is of Patmos and

[1] The Word has been lost in the Craft, as it now stands, for no reason that is stated anywhere in the Craft, but because it has been cut off from Christ. The corner-stone has been concealed beneath the rubbish and must be found therein. The MARK DEGREE looks like the consciousness of

Tabor and Carmel, Amen, world without end; but the one keynote of all the high experiment is that Christ is within. We can only save Masonry from the position of a quest which leads nowhere, and in which nothing is hence attained, by the aid of this *mysterium magnum*, to which it happens that it corresponds analogically. We can understand it in this way and no other. That it was not in the minds of Craft or High Grade makers is of course lamentable enough, but we must even be content with what we have—a deep meaning which we can assign to it on our own part.

In the light of this understanding the root-matter of the Craft Grades is root of a truly figurative mystery, which is that of the New Man, and Solomon's Temple built of old in Israel is its catholic symbol.[1] Between Jachin and Boaz the ENTERED APPRENTICE is brought through a Gate of Birth into the new life of the Mysteries, being the life of self-realisation in the Divine Order of Being, and his task hereafter is to learn, not by hypothesis but by the Faith of inward experience, that this Order is God revealing Himself to that which can receive revelation, or the noumenal part within us. Here is the FIRST DEGREE, in which the Candidate passes from the Court of the Temple and stands on the further side, contemplating that which is before him. As a FELLOW CRAFT he is called to the leading of such a life as will give the knowledge of Doctrine, otherwise the Science of the Holy Place, or alternatively the New Life which I have defined as that of the

this truth expressed in symbolism. In a variant and analogical sense the Word is lost because there is no realisation of that which it can alone signify. It remains to be added that the simple theism of Blue or Symbolical Masonry is replaced in the ROYAL ARCH by a Trinity of Persons in the one Godhead. However veiled therefore and even distorted in veiling it belongs to Christian Masonry.

[1] The SACRED MARK contains intimations also on this subject, for it resounds everywhere with counsels and anthems concerning the high art, which is that of being built up as living stones into a Spiritual House for the habitation of God Almighty. The message of this Honourable Degree is like a character sealed upon all Masonry, to certify that which it is, that from which it has come forth, and whereunto it leads the soul.

Mysteries ; and in the experimental realisation of the Divine Order he grows in the knowledge of God, illustrating in his own person, by his proper experience, that God does recompense those who seek Him out. Here is the SECOND DEGREE. That of a MASTER MASON begins on the hither side of the Veil of Palms and Pomegranates and ends in the Holy of Holies, when in the state of figurative and mystical death, as in that of the Greater Mysteries, the Candidate, abstracted from the world without, in suspension of physical senses and removed from the self-centre, beholds in an inmost Sanctuary the abiding Divine Presence as the Holy SHEKINAH, the Glory of God manifested between the Cherubim on the Mercy Seat.[1] He knows then of another Centre, and this is God within him. Hereof is the THIRD DEGREE. And this is Craft Masonry, understood at the highest, when that which does not matter to the Real Mysteries has been taken out of the way.

This is the state in which man sees his soul uplighted by Eternal Spirit, and I testify on the faith of the Masters that I am speaking of no glorious dream but of that which, under God, is possible here and now, even as it was attained of old. It is a mastery of spiritual building for those who know the Builder, and He is God within them.[2] It follows that the concern of this valid and truly spiritual Masonry is the erection —figuratively—of individual Sanctuaries, that the Presence may shine therein, the Real Presence, an everlasting Reserva-

[1] It calls to be observed in this connection that if the Word is not found in the experience of figurative or mystical death, there is no state of Ritual or Ceremony in which it can be validly communicated at any time after. I give here, as if unawares, the secret in chief of an authentic MASTER GRADE : not earlier and not later, the Word is found therein. It may be unfolded further from within through later stages of Sacred and Worshipful Rites : from *Verbum occlusum* it may pass to *Verbum apertum* and *Verbum caro factum* ; but in its proper understanding the state of mystical death is that of the finding of God, and this is the Word revealed.

[2] The Master-Builder is at work on the Temple of God and man, a Holy House of Doctrine based on experience, and the building of a Sanctuary within. The secret hereof is the Immanent Presence of God and the realisation of that Presence.

tion on a Spiritual Altar, exposed to adoration in the monstrance of mind and heart, for the forty hours of our mortal life and all of life thereafter. O the year and the day of Christ, the day of quest in this world, and the endless year of attainment. But the Temple of the Microcosm is sphered in that of the universe, and individual man is a living stone in the great Catholic Church of Humanity. The concern of our super-Emblematic Masonry is for this reason also the Sanctuary of the cosmos, truly "a wilderness of building far prolonged and self-withdrawn into a wondrous depth, far sinking into splendour." Hereof is the recognition of the manifest universe itself, the starry order, as a Church of all the Hierarchies; and God abides therein, witnessing within and without to ten thousand times ten thousand choirs of being. But that which most concerns us here and now, as of our very Craft and Art, is the *Sanctum, Sanctum, Sanctum Humanitatis Templum*, raised in the light of the Holy One and come into its own.

Like day unto day uttering speech and night unto night shewing knowledge, the glorious old theosophies concur herein, and congregate about this last Child of the Doctrine, born out of due time when the world had forgotten concerning them. They utter their joyful shouts on "the Way of Birth in God," the inner body of adeptship, the "Good's own path," the light shining in the darkness and the place of the sun at midnight. Man is the Temple and man the Altar, the Holy Place is He, and He is the Holy of Holies. But I speak of the state of attainment, when there is manifested some sacred, substantial part of what God has prepared for those who love Him.

The Second Birth, the New Life thereafter, the leading of that Life to an experience which is called Death, and then a Raising in God—these are three stages of noumenal experience presented in Ritual form. They are not a mere spectacle, as seems to have been the case with most of the Ancient Mysteries,[1]

[1] In the *autopsia* or self-inspection of the Mysteries, according to Plato, the soul attained reminiscence of its original state in eternal being. But

but ceremonial activities in which the Candidate takes such a part that it is impossible for them to be performed without him : after this manner is their purport brought home personally in the most living and actual manner. Yet the whole message is of necessity within measures of symbolism and can only pass beyond them in virtue of very high intimations, which are like sparks that fall from heaven. The Lost Word—as we have seen—can be communicated only in a verbal formula, with the grace of a meaning behind it. For behind *signum* is *signatum*, and all that is implied thereby must pass as it best can into expression, or the outward form is not adequate to the inward sense and spirit. Such is therefore the inevitable substitution of the CRAFT DEGREES.

Here in a summary form is that which lies within the Masonic subject. As to all that is before, it is evident that I look to a coming transformation of the Rites which will be analogous to that which befell the STRICT OBSERVANCE at Lyons, when it became a Chivalry of the Holy City ; though the quality of change will not lie between those measures.[1] There is, how-

there is, according to Plotinus, a way of ascent to the One Itself, so that this state is recoverable, as intimated symbolically by Pausanias in his Garden of Venus. The path is very secret and difficult, but it can be travelled, and a key to its understanding seems offered by Proclus concerning *hyparxis*, the summit of the soul, at which summit we " participate the First One," above all intellectual measures, while the multitude within ourselves is unified. See, however, A NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 250, 251, *s.v.* ATTAINMENT IN THE MYSTERIES, and p. 249, *s.v.* PURPORT OF THE MYSTERIES, explaining that the high testimony of Greek philosophers connotes an understanding which was personal to themselves.

[1] It happens occasionally that a gulf opens, so to speak, beneath the feet of a subject quite unconsciously to one who is writing thereon and yet because of what is written. There are also occasions when that which is written or said unfolds a wide prospect outside all personal knowledge or intent at the given time. It was affirmed some time since in one of the Masonic periodicals—*i.e.* THE MASONIC RECORD, 1923—by Mr L. Vibert, an instructed Masonic student, (1) that there must be a Ritual in Freemasonry ; but (2) " it cannot be too clearly or too often repeated that there is no Authorised Ritual " ; (3) that none is acknowledged by GRAND LODGE ; (4) " nor is it officially committed to the approval of any particular system." The measure of these statements, within Mr Vibert's meaning and intention, may of course be the measure of distinction between extant workings,

ever, that which encompasses the Masonic subject here and now, and of which Masons dream as little as the world at large. My life has passed in its shadowy Sanctuaries, as THE MORNING POST would call them, but it happens that they are dark in their hiddenness and not because light is absent, the glory and life thereof. They know nothing of the old shibboleths concerning personal detriment, for such things are not within the horizon of those who "love the highest." They offer no material safeguards and receive none; they are not of tithes but the whole substance, and they demand the whole man. They constitute those Rites of Initiation, the existence of which is implied by the title of this study. The present place of Masonry regarded in its widest sense, and as incorporating from High Grades that which in an authentic and vital manner belongs to the Craft and ROYAL ARCH because it completes their message, is in comparison with these as the Holy Place of the Temple to the Holy of Holies beyond, if it is not more accurately as JACHIN and BOAZ, the Pillars in the Porch of the Temple and the Porch itself, by which some may go in as through a Gate of Lesser Mysteries and find those which are Greater. But if it happens in this manner it is after taking a journey to things which lie far away, and my comparison is no better than a pretext, for there are many Gates

EMULATION and STABILITY, OXFORD, WESTERN and so forth; but it happens (1) in the irresistible logic of terms and (2) in the literal point of fact that there is something much wider implied. If there is no officially authorised Ritual—as indeed there is not—then a Lodge which elevated its understanding of the "peculiar system of morality veiled in allegory and illustrated by symbols" to such a height that its Ritual became expository of a realisable relation between God, man and the universe would be still a Masonic Lodge, within the meaning of Grand Obediences, so only that it maintained unaltered the Obligations of the FIRST and SECOND DEGREES, with the CEREMONIES OF OPENING AND CLOSING, the former having been settled by GRAND LODGE in 1816 and the latter by the LODGE OF RECONCILIATION, as specified by Mr Vibert. It would appear further that if—against the logic which has been mentioned—there were an attempt to intervene and hinder such transformed working, it would become necessary for GRAND LODGE to authorise a specific procedure—EMULATION, EMBLEMATIC, STABILITY, or perhaps a harmony of all.

of Entrance to the Greater Mysteries, and they are not always as those of Eleusis, presupposing the Lesser. The pretext holds, however, in a certain manner because Masonry bears a remote likeness to much that lies beyond it, outside its own knowledge. It is in the same position concerning them as it is towards those Ancient Mysteries, about which I opened the present discourse for a reason which now emerges. I have loved Masonry from the beginning, that is to say, from the time when I found by passing through the Grades and Rites that it does after its own manner make for reality in Christ, that it is not only a show which shews or a rather idle morality which promotes honourable relations among its fellows and co-heirs. In view of this love I have sought here to indicate that there is a way, not foreign to its own implicits, by which it can win not only a higher place in the World of Rites but can communicate to those who are elect the Blessed Sacraments and symbols of Divine Science.

A word now to those whose dedications are towards these high ends. As things are at the present time, abiding under the obedience of GRAND LODGES, GRAND CHAPTERS, GREAT PRIORIES and SUPREME COUNCILS, full of goodwill towards that which is placed in their charge, we must be content, if we dwell in Babylon, to remember this Zion of the Blessed. Into things as they obtain among us, whatever their surface sense, we can read the deeper meanings, awaiting that time when the CRAFT RITE will be a summary of this Great Work. The Word in the Holy of Holies shall be a symbol then of God realised by experience in the man within and passing thence into utterance. The Temple of Solomon will be a House Mystical of forms and processes adopted as aids in the way of attainment and an illustration of building up for God. The moralities of working tools will be translated into other terms which signify unconditional consecration to God and His world in service. The ENTERED APPRENTICE Degree will

represent birth into mystical life,[1] and that of FELLOW CRAFT the progression of this life in the Mysteries of Supersensual Nature and Divine Science.[2] The Traditional History of the MASTER GRADE will recall to us the records of experience concerning that state which is called mystical death in a figurative and sacramental language that veils Divine Reality, for the human soul therein passes out of self in God. It is afterwards Raised in God to pursue through a new life the science of the union. The Hiramic Myth becomes in this manner a great tale of redemption, which is that of Enoch and Elias, who walked with God and whom God took unto Himself, as He takes every soul in the union.[3] They are examples of Divine Attainment, which has been always in the world, though the science of the path was reserved in Hidden Sanctuaries till He came Who is called the Lord of Glory, when it

[1] It is concerned also with that which leads up thereto, including titles of legitimacy—the rise, race and royalty of man's soul in the Kingdom, leading up to the Kingdom of God reigning in the soul of man.

[2] In the proper logic of the subject, it belongs therefore to quest in being, that great research which is life for the valid end of life, and this is the verification and fruition of its eternal titles.

[3] The experience of mystical death connects with the Hiramic Myth only in the sense of that which befalls the Candidate : it is he who is raised, and it should be mentioned that this term is misapplied in connection with the body of the Master Builder, which—more properly speaking—was exhumed. The Candidate is raised truly, and the importance attached to the fact is out of all proportion to such an episode if we are called to regard it as illustrating simply the first point in the translation of a dead body. The inevitable inference is that the MASTER GRADE was intended originally to symbolise only the passing of the soul through physical death and its raising into a spiritual world, wherein there was reunion fulfilled, and that subsequently this symbolical thesis was married by way of analogy to the Hiramic Myth, with which it consorts badly. The text indicates, however, that there is a much higher analogy which places another meaning on the whole event. As regards the three assassins of the Master Builder, one mode of understanding along simple lines of symbolism is that unregenerate mind and heart and body lay claim upon the secrets of the soul, that it may be turned to their purpose for the ends of this world ; and it is in withstanding these that the soul earns its titles in the realms of everlasting reality. Each in his individual way, we know what enemies rise up against the Great Work until they are overcome by the power within. They are then left in the lurch, for clothed in that power the soul passes beyond and above them, to abide now and hereafter in its own region.

was proclaimed from all the heights, even to the streets and purlieus. So after CRAFT MASONRY there follow the High Grades, and that which is now veiled in the Lodges, except to the inward experience of a chosen few, shall be uncovered like a Monstrance on lighted Altars in the Chapters.

The Star of Christ arose and brought the Kings of the East out of their Secret Temples to the beginning of the great Apocalyptic Mystery. A change passed over the spirit of an expectant world, contemplating things to come with a seeing heart. Hereof—as it seems to me—is the First Point in valid Christian Masonry, as a Grade of the Star in the East, the kind of prolegomenon which goes before an Order of ROSE CROIX, instead of *disjecta membra* of dead and foolish Degrees. It can be enacted now in the heart. There follows the Open Mystery of ROSE CROIX MASONRY, but its gospel translates to us in terms which have never been heard under the obedience of any Rite. O the Quest thereof in the darkness, beneath the yoke of the Old Law : Gethsemane and Calvary and Risen Light of Easter, world without end, Amen. This is the testimony in life of the Faithful Witness and First Begotten of the Dead. The Orient from on high visits us, the Sun of Justice and of Righteousness. Before we entered into knowledge our faith was not therefore vain, as the beginning of inward experience has testified from very deeps in humility and highest hope. It is this spirit which will be with us in our Christian Chapters. But a point will come in the sacro-saintly symbolism when the Divine Witnesses are withdrawn like the Graal. Enoch and Elias are not, for God has taken them ; Elisha has been carried hence in a chariot of fire ; SALVATOR MUNDI CHRISTUS has ascended into Heaven. We have seen the Vision in our hearts ; Carmel and Tabor are with us in sacred memories ; but there is also a fire within, and in other modes of transmutation our Christian Rites, like our old art of Masonry, shall unfold with us and before. We then who have been Templars from the beginning will make ourselves KNIGHTS OF THE TEMPLE after

another manner, a MILITARY AND RELIGIOUS ORDER. We shall gird on swords against Saracens, but we carry also the trowel. There is a Temple to build in Zion, because we have seen, looking into our own souls : there is a Sacred Place to guard, and this is a Place of the Presence. Is there not also a Templar Priesthood after ? O Bread and Wine of Union, white Knighthood, epopts of the One True Church of God, " clothed in white samite, mystic, wonderful." So unto the last Grade, the term and crown of all.

Therein the whole Mystery of Freemasonry and all its symbolism are unfolded, realised and made alive in Christ. Enoch, Elias, Elisha are types of Christ attainment. Hiram rises as Christ because the death-state of the Hiramic Myth testifies to an inward experience which belongs to the Christ-life in man. Hereafter the true Mason is KNIGHT BENEFICENT and Freeman of the Holy City : he is a " Mystic Citizen of the Eternal Kingdom," and is called as such to the highest life of goodwill in the world to which he belongs. He is working towards that time when the kingdom of this world shall become the Kingdom of Heaven. Of such is the prospect which opens for those who ascend Heredom on the confines of the West, fronting the great ocean. There is a way of return eastward from Heredom, perchance a way of Elias, and it is followed over wide waters. Tradition says that the High Art of Masonry and the Chivalry of its Holy Temple came from the East, to find its final refuge and a place of deep contemplation in Isles of the West. There is a spirit of things which has peeled off the dead letter, and in this spirit the old tradition is true.

There are five orders of architecture, as petals of a perfect rose, which build upward from within, but are of no material craftsmanship : yet is the Gothic Order their holy sacrament. They are known in the Hidden Rites and I do not name them here. There are five points of fellowship which are of the union of souls in God, and in the Secret Tradition they are

called otherwise five virtues which lead to perfection: the kind of fellowship is that of the Holy Assembly and its Hidden Church. There are seven liberal arts and sciences, understood as Gifts of the Spirit. There are seven manifestations of Christ symbolised, as a golden side of Tradition, within and without Masonry. There is a point within a circle; there are two Pillars; there is a Holy of Holies: they have been heard of in Emblematic Freemasonry, but it is after the manner of rumours till they are learned and realised within. So long as they speak from without only, it is as in the uninitiated and popular world, where prophecies have become void in the Sanctuary, where tongues have failed and there is no open vision. But there is another Sanctuary and it sends forth other voices: when hearts awaken—and already they stir in their sleep—it shall be seen and heard also, bringing tidings of the Masonic subject in its true sense and meaning. In the light of that meaning I bear my last witness, God willing, and it testifies that of God moveth the great Rite of Masonry.

APPENDIX

BEING ADDITIONAL EXPOSITORY NOTES

I

WILLIAM STUKELEY

THE DIARY cited on p. 1 of my text is understood to have been always in private hands and has been inspected, I presume, for purposes of Masonic research by the courtesy of the owner. Recently, however, the Stukeley MSS. have been dispersed, and I append particulars of those which I have been able to trace. William Stukeley—*nat.* 1687, *ob.* 1765—was a writer on antiquarian subjects and first Secretary of the Society of Antiquaries. It will be seen that the DIARY is not included in my list. (1) ABSTRACT OF MY LIFE, for Mr Masters of Bennet College, Sm. 4to, 19 pp., dated in May 1750. (2) MEMOIRS OF THE FAMILY OF STUKLY (*sic*), from Great and Little Stukeley, by Huntingdon, with 9 coats of arms, coloured. Sm. 4to, 42 pp. 1737. (3) GENEALOGY OF THE STUKELEY FAMILY . . . , from very antient times. With representations of its members in costumes of the sixteenth, seventeenth and eighteenth centuries, coats of arms and other drawings. Sm. 4to, 58 pp. (4) GENEALOGY OF STUKELEY . . . , from Richard II to Henry VII. Sm. 4to, 5 pp. (5) THE HOLBECH, WISBECH AND OTHER ESTATES, with details of the houses and land owned by William Stukeley, and their values. Contains plans and a wash drawing of the Family Seat at Holbech, built by Robert Stukeley. Sm. 4to, 35 pp. (6) William Stukeley's DISQUISITIO DE DEO, or an Enquiry into the Nature of the Deity, more particularly of the Second Person . . . or the Messiah. From the Writings and Monuments of the Antients, sacred and profane, and from reason. With pen-and-ink drawings of Temples, *etc.* 3 vols. Sm. 4to, *circa* 640 pp. Written at Stamford 1732–33. (7) HEROIC LIKENESSES OF PATRIARCHS and other Persons mentioned in Scripture. Designed from Antique Monuments. . . . With 96 drawings by W. S. Sm. 4to, 2 vols., *circa* 400 pp. 1736–44. (8) ON CÆSAR'S CAMP AT SHEPARTON and on CÆSAR'S EXPEDITIONS INTO BRITAIN, being papers read before the Antiquarian Society in 1759.

Together with a mass of undated material in MS. relating to the said Expeditions. Quarto and folio. (9) CONSTANTINE THE GREAT, a Disquisition on the land of his Birth, which is affirmed to have taken place in Britain. Addressed to Charles Gray, M.P. for Chelmsford, in June, 1753. Sm. 4to, 86 pp. (10) OF CÆSAROMAGUS, CHELMERSFORD, being a letter to Charles Gray, dated July 16, 1751. With pen-and-ink drawings. Sm. 4to, 34 pp. (11) CASSIBELINE, being a paper read before the Antiquarian Society on May 31, 1759. With a pen-and-ink drawing of the British Oppidum of Cunobeline on Bergholt Heath. Sm. 4to, 21 pp.

II

MASTER'S CEREMONY AT YORK

The plea put forward on p. 65 respecting the old York working described by Mr John Yarker has been answered beforehand, almost on the eve of publication, and not by York but London. I have had an opportunity to examine some of his autograph MSS., including a volume entitled ANNUAL RITES OF THE ANCIENT GUILD. It contains a version of the Hiramic Myth, corresponding to his description in THE ARCANE SCHOOLS. There is a variant account of the Master Builder's assassination by the three ruffians and the subsequent appointment of Prince Adoniram as Grand Master Mason. There is also a second volume, described as DEGREES OF WORK IN THE ANCIENT GUILD, the chief feature of which is called inscrutably FELLOW CRAFT'S OR CASUAL MASTER'S DEATH OF H.·. A.·. B.·. Solomon is represented herein as commanding "the noble Prince Adoniram to honour the Master's funeral," and the Mausoleum of Hiram Abiff is built subsequently by the same Craftsman. The death of the Master is mourned, moreover, for seven days, after which it is said that "the Craftsmen were now in some measure comforted for their loss by the appointment of the noble Adoniram as successor of the Third Grand Master Mason." Here is Yarker's so-called representation of "the APHANISM and EURESIS of the Mysteries," it being obviously nothing of the kind. The affirmation that either Ritual represents old York working raises the whole question of Clement E. Stretton's Operative Masonry, on which I have no intention to adjudicate. It appears that Yarker claimed a first-hand knowledge of facts and documents on this subject long before Stretton came forward, the one deriving from York and the other from Leicester. The second of the two collections has a pencil note in the same hand, referring the contents to 1677–99. As to this, I can say only that the Rituals are in current Masonic English and poor specimens of the kind.

If Yarker discovered anything in the grand old northern city—after searching, as it is said, for forty years—it must have been subjected to an ill-starred editing. It remains that the account of an alleged "old York working" in THE ARCANE SCHOOLS is most misleading.

III

THE SECOND SENSE OF RITUAL

It has been said on p. 85 that I speak of my subject at the highest, and there is a question here of the second sense, of that which is implied in the letter, whether or not it is realised in the hearts of those who make use of the external word. The meaning behind Ritual and the language spoken by Symbolism are to many people like an unexplored world, and there are those among them who shrink from that which is unknown, as if it involved difficulty and even danger. Persons of such type may be excellent within their own measure, and are indeed often, but the intimations of this brief exposition are not addressed to them. There are more, on the other hand, who love Ritual, even if they do not understand its pageant, and are drawn by Symbolism, though it may speak to them as yet in no clearly intelligible tongue. It is for such that I would outline a rational ground for their attraction and offer in conclusion some intimations to the language in both cases, having set apart certain aspects which do not belong to our subject.

Among those that are entitled to count there is no religion in the world which does not bind its followers together by a more or less elaborate Ritual of at least devotional practice. It is true that a few sectional bodies of a religious kind have reduced ceremonial devotion to a vanishing point, but they are not to be included seriously among living activities. The Society of Friends is a typical case in point. The living religions are religions of high observance, and though in other respects they are by no means a trinity in unity, the three great branches or aspects of Christian faith and doctrine — Roman, Greek and Anglican — are all characterised by eloquent and moving adornments of ordered Ritual. They are, so to speak, personified by these, for it is customary to describe them as the Roman Rite, the Greek and Anglican Rites. They are represented typically by their Ritual rather than by distinctions in doctrine.

There are other great religions which carry analogical seals at this day in the East, while the memorials of the past are with us, a cloud of testimony belonging to all times and places of the world. Let those who know look back upon the funerary Rituals of Egypt and the great cultus of Osiris, mentioned elsewhere in my text;

let others remember the mighty Church of Buddha and the rest of the eastern faiths, apart from that of Islam, which is like primitive Protestantism in its bid for simplicity, or like the Jewish Synagogue in the dereliction of the long exile of Israel. They are not at the same time without their ordered forms and modes of procedure in worship. Be it added that, simplicity notwithstanding, the Service of the Synagogue is an observance of real majesty.

Why have all Churches and religions combined together unawares to communicate that which they possess through the machinery of Ritual? Why does a prescribed form of worship interlink the faithful of each as in a common bond of spiritual life? One answer is because of the psychic force which is resident in collective acts. It is the union of spirit which draws down efficacious grace. But the act of collective worship connotes much more than the form itself conveys. It is also a memorial of doctrine, and the first implied meaning and message which lies behind the Ritual Observance belongs to the matter of faith. It is very often at this point that Ritual begins to account for itself as a mode of symbolism. The procedure embodies the doctrine. But Ritual is also and perhaps more than all a connotation of sacrifice. Wheresoever sacrifice has prevailed in the religious world it has been characterised by a definite environment of ceremonial acts which passed as sacred. The faithful of the particular observance were therefore bound together by the one spirit formulated in common worship, by the doctrine on which it was based and by the virtue which hypothesis attached to the given act of sacrifice. The speaking language of Ritual belongs hereto and arises also herefrom. It follows further that Ritual has many languages, even if there is a common root of all.

The message of the Latin Mass is one thing, very great and holy, but the Mithraic sacrifice is another. There are aids to the knowledge of both for those who wish to pursue them, and so of Ritual in religion generally. The mind of Egypt, *e.g.*, on the Osirian myth or the cultus of Isis, has its records open to research. Those who pursue the subject in any of its leading directions will come to know that there is a meaning in all Ritual and a reason at its value behind every procedure. But it must be understood that there is no short way to the Master Grade of knowledge which can be taken among records of the past.

We are not concerned, however, with the significance of exoteric religion, whether centred at Thebes of old, at Lhassa of this day, at Rome or Canterbury. They have been mentioned only to establish an unity of purpose in all times and places and to indicate that Ritual significance unfolds to those only who will pay the price of knowledge. There is no movement in the Emblematic Sanctuary

of the Latin Rite which has not its own meaning, and the procedure taken altogether gives the Message of the Rite. *Quod semper, quod ubique, quod ab omnibus* is a good test of value and the quest is worth while for those who are called thereto. But there is Ritual of another kind and some of it is characterised by deeper aspects of analogous or identical purpose. It is that of Secret Mysteries, some of which—both old and new—claim to carry their initiates beyond external forms and procedures into more direct and real knowledge. Behind the official religion of Greece there was that which was hidden at Eleusis and there only to be learned. One might think that the path of such illumination would not be a ceremonial path, but the pageant of Mystery Rites was of extraordinary decoration and splendour. To those who ask the reason there is at least one answer which is ready to hand. The Mysteries by their hypothesis were designed to stimulate that faculty of wonder in which the soul awakens and through which it begins to see. They exalted the soul in wonder, in the sense and mind of soul. When the Mysteries of Eleusis were age-old in the world, we have the evidence of Plato and the Successors as to the greatness of their philosophical import, especially at that point where philosophy passes into the science of the spirit. We are concerned here again only with the question of fact because these things are dead, and their records remain among us as a matter of arduous and highly skilled investigation.

There remains, however, a path leading up to the communication of a vital spirit—in a word, to living experience in a world of Secret Rites, extant at the present day and in activity among us. The first qualification to enter and live in the light thereof is to understand the language which they speak and those images which they present to the mind. A truly prepared Candidate must be able to realise (1) that all true Ritual is sacramental, the outward sign of a meaning and grace within; (2) that lower meanings connote the Lesser Mysteries; (3) that the Greater Mysteries and their Rituals communicate therefore higher grace of meaning, by the hypothesis at least; (4) that the sacramentalism of such Ritual is not arbitrary but essential; (5) that all means of instruction available to man are of a sacramental order; (6) that God communicates with His creatures through a sacramental universe; (7) that all phenomena in the midst of which we live and have our being are outward signs which signify to the mind within; (8) that behind these there is hidden a noumenal world which gives the meaning, imparts the spirit and conveys the grace to and through that which is without; (9) that we ourselves are signs set up to signify one unto another; (10) that language is itself only a sacrament of thought. He must realise this because there are in fact and reality great sacramental

Rites with great and valid meanings attached to them, whether or not they are within or beyond that which is called Masonry. But I have sought in the text to shew that some are indeed within, and it is not my purpose now to speak of things beyond.

IV

THE QUEST IN MYSTICISM

It is possible and, I think, desirable to add a few plain words in this supplementary part concerning that Mystery of Union between the soul and God, the fact of which has been formulated on p. 90. They will avoid leaving the question at a loose end when its symbolism has to be formulated at a later stage. What follows must not be regarded as a development of the subject, for this, as my note adds, lies beyond the limits of present purpose. The Quest in Mysticism is distinguished from the Mystical Quest in Freemasonry, because it does not belong to symbolism, is of life and not of Ritual: it is followed in paths of experience and not in external pageants. The Quest-Mystic is the search of the soul for God, or the Divine End of being. Now, there is no need to indicate that the official religions of Christendom are leaders by their hypothesis of a search which may end in God, and I mention this to create another distinction, for the living Quest is not the following of a path which is confined within measures of dogma and much less of outward observances, whereby—and so only—the soul of a man is saved from a state of everlasting death in virtue of a postulated vicarious atonement, and attains his term of being, to put it at the highest, in a Blessed Vision of God. I do not speak of the eastern religions, but these also—each at its own value—are manners of belief encompassed by modes of practice and therefore of the same category. Still less should it be necessary here and now to mention any modern occult claims, which are out of court on every conceivable count, as are also the new thoughts, the so-called psychic sciences and, from this point of view, whatsoever passes under the name of psychical research, though it is of the uttermost importance within its proper field, within its strictly defined measures. The Quest in Mysticism is none of these things and connotes none of them. It is the work which a man performs in his own heart and soul by the experimental science of love, raised to an ineffable degree and applied to Divine Nature for the attainment of the soul's destiny, and this is its end in God. The word is union.

It will be seen that I am concerned with definition and with that only. I have put of set purpose this root-matter, path of development and last state of the mystic quest, in unconditional terms, that there may be no mistake on the subject. There is no compromise

about it from any point of view, under any aspect and from any direction whatever. It is not of the things which are done with a part of our life and time, as if it could enter into a scheme of divided interests, having one eye on the flux of the world which passes and one on the eternal world. It is done with the whole heart and the whole man. This is why so many may confess to the mystic disposition, the concern, the largely earnest interest, and so few are on the mystic quest. The unreserved dedication in living and real concern is saving, and for myself it is that only which gives meaning and consequence to life : it can become a fount of consecration and a sacred source of light, but its shadows and reflections are not the Great Work.

The senses are many in which the Great Work stands by itself alone. Some of them may be said to emerge at once on the surface of the mind, for it is of common knowledge that it is followed in our inward nature, not in external ways, and it is also undertaken so seldom that it might be difficult for any of us to feel positive about a single person as engaged irrevocably therein, though the good and the true and the sanctified may be around us in our daily ways. But from another point of view it will be recognised that its analogies are on all sides, for whatever we do with our might is—by reason of the heart's intentness—in line with the Great Work. Moreover, there is nothing so much in its likeness as are the free activities of dedicated human love. Now, we do not stand alone in the pursuit of these or any collateral things ; our aids indeed are everywhere, and it is so, nor can it be otherwise, in respect of the mystic life and that which is termed its quest. Those who have followed the path before ourselves and have left their records behind are our first and greatest helps. We need remember only the golden chain of past experience which dates from the fifth century at least in Christian mystical literature ; but there is that of the East also.

The mystical quest ends, by the hypothesis concerning it, and on the faith of all the records, in the state of union, being that of the soul and God. There are several degrees of this union and they are described variously, representing now the measure of attainment reached in particular cases, but more often theological distinctions which check the records of experience for the maintenance of orthodox belief. We have thus the condition of eye to eye, which in the pure logic of things can be only one of substituted union, wherein the soul contemplates. It is called otherwise the Beatific Vision, and that which it contemplates is God. In the PARADISO of Dante the souls of the blessed are immersed in this vision. But such contemplation is love and the consummation of desire in a mode of ineffable rapture. It connotes a deeper kind

of intercourse than that of eye to eye, if the subject is to be circumscribed by the almost inevitable measure of sense-symbolism. It is perhaps for this reason that St Thomas Aquinas, though he is the theological exponent in chief of Beatific Vision, has described Divine Union as the state of " one with one." This is obviously deeper and fuller than any typology which draws from the faculty of sight. I have shewn elsewhere, on the authority of great witnesses, that the truer definition is rather " one in one " ; but even this implies a doctrine of separation in the last resource, because the object of research is unity, or the mode of Divine Being in which neither one nor other can be postulated in the sense of distinction. It is a question again of a logical sense in terms, in consonance with which it is certain that " one in one " may signify an ineffable state of absorption, but it is not the oneness of unity. Now, the uttermost term desired by " the living flame of love " is represented by neither vision nor intercourse but identity. The pupil of the great Master Eckehart so grew in the grades of Divine Love that in the hypothesis concerning her attainment it was possible and valid for her to make the amazing affirmation : I am God. The material minds and the moderates, who think for safety, shout against such blasphemy with a great clatter of words ; but I feel in my humility that the Godward heart knoweth its own attainments, and those who have realised in the deep of all deepest sense that God is within, are in possession of very different titles from those who say with the poet that God is in His Heaven and all is right with the world. The one is for the chosen out of thousands, and the other for that great multitude which no man can number, who within their own measures are on God's side in the world.

This is the doctrine of experience in mystical life and not a thesis excogitated on my own part. Dionysius—so called—Eckehart and Ruysbroeck, Tauler and other of the saints-mystic, are my witnesses hereupon. If the work is one of living experiment and not of literature, it may yet happen that through the latter and its aids to reflection the holy day of our desire will begin to dawn, and that in the light of that day it shall be given us to see from afar that which is called here the Divine End of being.

V

SACRAMENTAL MASONRY

I have said at p. 124 that the word of the Rummer and Grapes is one thing and another is that of the Holy City ; but the mystic citizens who are freemen of an Eternal Kingdom may have passed on their way to the Heavenly Zion through the Taverns of many towns. I have written this book to shew those who are concerned

that the Grades of Masonry are a sacramental gift, and that though their word may be received in hostels, it can become for us a veil of the Divine Word. So is the Emblematic Art raised up into a higher world of living typology. We have found that the definition of Sacrament establishes it as the outward sign of an inward grace, and it is familiar as such to all: its origin is in Latin Christianity, the reference being to Seven Instituted Sacraments recognised by that Church. But the word has another meaning which signifies something deeper, as if in the hiddenness behind it. The *sacramentum* of classical Latin was an oath, a gage or pledge, a sacred undertaking; and in the philosophy of the present subject the intimation is that outward signs bear true witness to that which is within; that there is a valid correspondence between phenomena and noumena; that the testimony conveyed by the universe to the mind of man through the senses, albeit under veils, is analogous to the reality behind. The guarantee is that of the good faith of God. It comes about in this manner that Bread and Wine—for example—are efficacious symbols which shew forth spiritual substance as a food of souls, even as Wine and Bread are foods of the body of man.

It has been said also that the whole world is sacramental, and this again is no new idea: it is old in poetry and old among mystic data, though it is beginning now only to come into its own in the world of spiritual thought. Early in the nineteenth century Emerson said in this sense that the world is an omen and a sign. But he had been preceded by the French mystic Saint-Martin, for whom the universe was a visible portent which communicated "the thought of God," a sign of God's love and "a great allegory or fable which must give place to a grand morality." The cosmos is in truth a veil and God is the presence behind it. The sacramental doctrine of literature is imaged forth in the APOCALYPSE, where we are told of a book written within and without—having an outward meaning and an inward sense. The master-works in the sacred realm of books convey to those who can receive not only that which they express but a wealth of suggestion behind it. The infinite and eternal opens its vistas through the gates and paths of Dante's DIVINE COMEDY, and the deeps of meaning are not always and only those which are present to the conscious mind of the author, who often wrote more wisely than he knew, like Saint-Martin in the MAN OF DESIRE. Edmund Spenser may have had Queen Elizabeth in his mind, as he affirms on his own part, but those on whom the spirit of his inspiration descends know better than he did that the FAERIE QUEEN is not in reality about a daughter of Henry VIII, nor does it in any wise belong to Protestant England of the sixteenth century, but to the "eternal brood of glory excellent." Very early in French Literature the QUEST OF

THE HOLY GRAAL is placed among books written within and without on its own shewing. In the thirteenth century or earlier the Kabalistic ZOHAR affirmed meaning behind meaning in the books of the PENTATEUCH. It has been said that its Secret Doctrine is "the sense below the sense which is found in the literal word." The one is the green wood and the other the dry; in other terms, there is a soul and body of Scripture.

There is also the voice of Christian doctrine, and yet earlier and more fully than anything that has been developed from Scripture there is the theosophy of Divine Immanence, promulgated by John the Scot and testifying to an eternal and unseen reality within the visible universe. From this point of view God is the catholic meaning of all that is, and it is not to be questioned that He and no other is immanent in imperishable literature, that He subtends all symbols and inspires all Sacred Ritual. Within the body of man and at the back of the material mind is the soul of humanity immanent, and there is nothing more sacramental in the wide world of things than is this our own nature. There is spirit within the spirit and life within the life and God within the soul. Hereof is the inward grace and hereof the hidden meaning. We are the great parable and we the most sacred allegory. But the grand morality is to come when we attain ourselves in God. The Pontifical Mass said at the High Altar is our own Mass and no other. We are that which is consecrated by the blessed words of institution—within and upon us is pronounced the *Epiclesis* clause. We are the officiating priest, alone ordained truly, by a succession that is more than apostolic. But we are also the Sacred Host which is broken into the chalice, and the wine into which it is broken is that of our own being, on the understanding that it is God within us.

It will be seen that there is a point of union between Parable, Symbol and Sacrament in the universe, for they testify from without to something that is within. It is usual, however, to make a distinction between all these and those Instituted Sacraments, already mentioned, which convey grace to the soul of man by the hypothesis of Christian and Catholic doctrine, using certain official elements in certain cases, to the exclusion of others, and depending with one exception on a power resident in the priesthood. One of them, namely, Baptism, works automatically, or—as it is said—*ex opere operato*, and Extreme Unction has something of this complexion, for it seems in cases of necessity to be administered in a state approaching coma. The others depend on intention, understood as a state proper to reception. Baptism can be administered by any person "when a priest cannot be had." Of the six others five are dependent on one, as they can be operated only by a priest in Holy Orders, which is included among the seven sacraments, and

is itself communicable only from priest to priest, though an arbitrary enactment restricts the power within the reserve of the prelacy. There is no call here to discuss the validity of operation within a circle of such kind. It is for us to understand in this light that the efficacy of all sacraments, the import of all symbols, the message of all Ritual, in their living sense, depend on ourselves. They are specific illustrative examples of the sacramental gospel preached by the whole cosmos. The figurative universe can bring all grace, all light to mind and soul, if these are prepared properly.

This is the sense in which all sacraments are instituted and yet are all natural. It is the proper office of Nature to communicate grace to man. Grace is the hidden beauty behind the veil of things, the reality behind appearances, the spirit in the body of life. Those who desire to advance in the subject must learn to look upon their whole being under this aspect. The soul may be asleep within them, but there is a day when the soul awakens. God is immanent in the universe, but God manifests therein when the soul comes forth out of sleep. The bread which we eat may be only the daily bread of our physical nourishment, but it can become the Bread of Life. The wine on our tables is the harvest of earthly vineyards, but by the operation of a change within us it can become mystic Wine of Lebanon, Wine of the Garden of Engaddi: and this is Wine of Souls. The Instituted Sacraments may be two or seven according to our place in that or this of the official Churches; but in the wider issues of symbolism we may remember with St Bernard that the sacraments indeed are many, *ut invisibilis gratia signo aliquo visibili præstaretur*. The Kingdom of this world may be a city of distress and sorrow, set in a darksome wilderness, but when the Word of God springs forth, then is it the City of God set in an Eternal Kingdom. We have all dwelt in darkness and in the shadow of death; we have looked for a promised light within and have found darkness behind darkness; but at a certain hour of midnight a door may open unawares into a very hidden sanctuary, where the soul has dwelt from the beginning amid the light of light.

The place of symbols in the scheme of signifying things is rather like that of Church Sacraments, as if apart from the rest. They are of institution, so to speak, and are things of artifice. The Triangle, the Cross, the Pentagram, the so-called Star or Shield of Solomon are old portents indicating secret things. Behind their Masonic meanings are others of a deeper kind, and they can be read and understood in that light. The word within the word, the message at the back of the symbol, the second sense of allegory: it is in the finding of these that we shall enter into the Secret Kingdom of Rites behind the Rites, and into a living Masonry of which this at work among us is a vestige and a shadow.

VI

CONCERNING UNSPOTTED OFFERINGS IN MASONRY

As cited—pp. 159, 160—on the authority of the Grade of KNIGHT BENEFICENT, the Religion of Christ was that of eastern sages in the sense of the time-immemorial doctrine of experience that the Kingdom of Heaven is within, that God is within, and the only acceptable offering to God is the human self sacrificed on its own altar to the Divine Self in the universe. But this is not to say that the outward body of official religious doctrine is identical in both cases or even in virtual correspondence. No such thesis is possible. It is in the deep, inward, mystical sense that root and term are one. In Masonry, properly understood and stripped of trappings and tinsel, the same end emerges and the same sacrifice is imposed. It is that also to which all religion leads up.

We have regarded Ritual as the express form of religion, the mode under which it manifests, and we have said something of sacrifice as the centre about which Ritual revolves, the one centre from which ceremonial observances could not err. In the old days they were always blood-sacrifices, since it was held that blood is life. There was always a god to be appeased, and he could be appeased only by life. The victim was a need of the god, for the gods were in the likeness of their worshippers, and the hunger of worshippers must be satisfied in the main by slaughter. The implicit was always that life cried for life, in order to the maintenance of life. Moreover, the sacrifices of the past insured food to the priest, who did not toil or spin. The god was hungry because the priest must live. But if the urge toward sacrifice originated in this manner, its genesis passed out of sight and the idea of the holocaust *per se* as acceptable to gods became rooted in the mind of the priesthood, fortified by universal consent because of universal need. When Demeter on the quest of Persephone forgot seed-time and harvest, Zeus was without his offerings, whence it followed that he made a concordat with the earth-goddess in respect of her daughter, and then his sacrifices were restored. When gods starve the heavens are darkened. But there was also the voice of vengeance, even as a voice of death. War had its hecatombs, private feud its victims, and the god also had enemies, worshippers in strange Rites, votaries of alien faiths, the extermination of whom was not only just and righteous in the sight of the given deity but understood as his ordinance. When a man prevailed over foes there was joy in his particular pantheon : when a nation perished the gods it worshipped died. These are commonplaces of primitive history.

But from time immemorial there were also other urges. Who shall trace to its beginning the belief that a pure offering purified and exonerated those in whose name its life was poured out? A high vicarious hypothesis arose in this manner, a doctrine of atonement. Through ages of animal sacrifice such atonement was doubly vicarious, (*a*) because sin was not imputed to the victim and (*b*) because the will of the latter had no part in the sacrifice. Moreover, there was love in the world, out of which was begotten not only its own doctrine of sacrifice but a valid practice thereof, even the life of the lover offered up on the altar of love, the devotion which gave all, which died or lived for love.

All these things reached their climax—or shall it be said their fullest evolution?—in the root-matter of Christian doctrine, when the butcheries of Jewry were replaced by one sacrifice, once and for all. According to the Christian dispensation, God offered up Himself to God, and for ever after in the world which held hereto there was practised a bloodless Rite, in the highest form of symbolism, postulating an unspotted victim and bearing witness to that vicarious sacrifice which rules throughout the universe of life. For one unto another and by and for one another we offer up and are offered continuously: each of us lives by each, and so through all the grades of animal creation. The Christian Mystery of Atonement draws from at least three sources and embodies, humanly speaking, both highest and lowest: (1) the notion of a god who must be appeased; (2) of blood or life as that which alone appeases; (3) of voluntary sacrifice as essential on account of love. And this once new faith has reigned, these last two thousand years, as if side by side with the great religions of India, for which all life is sacred, notwithstanding the sacrifice of goats to Kali. Hereof is sacrifice through the ages, over and above which there emerges its highest aspect. For us and for our concerns, when we have removed all the vestures there shines forth the spirit within them, and this—as I have suggested—is the offering to God of our own self—purified, consecrated, sanctified by the intention which leads thereto. Here is the high purpose of all the Holy Mysteries, and as no man or woman can so sacrifice another in this most high observance, the priests who celebrate therein are priests only in the sense that they have gone before the Candidate in the way that he must take to become his own priest and present his own offering. This also is why there is a place for womanhood in the sacerdotal office of the Blessed Mysteries: it is she who conceived vicarious sacrifice in the heart before it was imposed as an ordinance. The wife and mother is she, humanity on the side of love, the self as love incarnate and selfless except in love. This at least is she at the highest: there is no altar in the world and there is no gift upon the altar

like the heart of a woman. Let those who are Postulants of the Mysteries and those who are Epopts therein, under the obedience of all the Rites, wheresoever they exist over the face of earth and water, remember and realise within them that they must offer up the soul to God. It is the condition of the Life of the Mysteries, and also that of Freemasonry, under all its valid observances.

VII

GRADE OF SUBLIME KNIGHT

With further reference to my note on the CLERMONT CHAPTER, p. 238, I have to thank my Dutch correspondent, Mr J. F. Janssen van Raaz, for transcribing the Ritual of the Grade entitled SUBLIME KNIGHT OF GOD AND OF HIS TEMPLE, preserved among the Kloss MSS. in the Library of the GRAND ORIENT of the Netherlands. It is in substantial correspondence with the description given by Ragon, though he fails to mention that it is Apocalyptic in symbolism, the Chapter representing the New Jerusalem. The Candidate takes his obligation as at the gates thereof, promising to exercise Christian charity, to keep angelic silence and to abide in an indissoluble bond of union with God and the Order, looking for his recompense in the restored Zion of the world to come. This is apparently to be understood in the Apocalyptic sense of the four-square City descending from heaven to earth. Meanwhile he has laid down his arms and will never resume them except in the cause of the Order; he is consecrated a Knight of God in terms which exhibit the Trinitarian doctrine of the chivalry; and the last counsels which he receives are to do good and never that which is evil, to cherish and respect humanity, rendering to others as he would wish them to render on their part unto him. The great secret of the Grade is disclosed in the Traditional History and it answers to the account of Ragon. The true alchemical process discovered accidentally by the first Templars was transmitted from generation to generation, but was reserved for a few only. At the suppression of the Order three of its custodians escaped to Heredom in Scotland, where they were succoured by Knights of St Andrew of the Thistle, with whom they formed an alliance, and the two chivalries combined in 1340 to institute the Masonic Order for the concealment of their true object. As Ragon also reports, it is said that the Order was on the point of emerging in all its splendour, but *cette époque a été reculée par un évènement que la prudence et la sagesse n'ont pu prévenir, ni parer*. The nature of this event is not disclosed in the Ritual, but its communication is promised to the Candidate. There is little need to add that he learns nothing of

the alchemical process: he must "earn the right to be initiated in the Grand Mystery of the Practice." Meanwhile he should seek instruction in *la bonne chymie*, avoid the arts of bellows-blowers, and realise that the Hermetic operations of the chivalry are simple and based on natural principles. The secret is reserved to thirteen Brethren, who are scattered over the earth; riches are being accumulated by its means; *de très grands négotians travaillent avec notre argent sans le scavoir; des grands souverains nous soutiennent*, some of whom belong to the highest Grade. It follows that the new SUBLIME KNIGHT OF GOD went forth with empty hands, like the Candidate of the GRAND ELECT GRADE, as mentioned at p. 139. Behind the transparent myth and all the lying pretence, it seems barely possible that the Clermont headship was hoping, like the Rosy Cross, to profit by researches made within the secret circle. See note on p. 39.

VIII

A SUPREME MASONIC PONTIFICATE

The allusion to a Central Masonic Directory made in my eleventh study as one of the affirmations brought forward in THE MORNING POST appears to demand more than the brief reference accorded in the text, not only because such a statement as matter of fact may seem by no means unlikely to the lay mind, but because the London daily paper reflected only the views and dogmatic assurances of the anti-Masonic continental press, though this has spoken guardedly and abstained from all particulars, remembering the source from which the invention originated. I refer to Gabriel Jogand Pagès, who wrote under the pen-name of Leo Taxil. He was—as already seen—the chief author of a famous conspiracy against the Latin Church and Freemasonry, which ran its course and may be said almost to have filled the world's press for about three years, ending in 1897, or soon after the Anti-Masonic Congress of Trent brought its deliberations to a close. When Leo Taxil died in 1907 the conspiracy was practically forgotten in England, but reports in French newspapers were reflected into English journals with faint malodorous memories of a great fraud. At that date they could have had no express significance to the minds of most people, though the Diana Vaughan and connected impostures had rung in the world's ears and that loudly during the years mentioned. I conceive that it was utterly forgotten when THE MORNING POST reproduced the central mendacity in 1920, and I had occasion to hold up a glass of memory on this and connected subjects for the instruction of those who were concerned.

The story of the conspiracy is memorable in several respects,

and owing to French anti-Masonic activities it is not without certain consequences at the present day. To characterise it as a great fraud does not mean that it had any aspect of credibility, but only that it is a signal illustration of the kind of materials which enter occasionally into the manufacture of a highly successful hoax. It was intended to impose on the French clerical party at large, above all upon the clergy in France and, if possible—as a high counsel of perfection in victory—even on Rome itself. That which was designed to cover the Church with ridicule—because it was anticipated that it would believe—was directed ostensibly against Freemasonry, seeing that there was no subject so tempting to the proposed victim with which it could bait the trap. The main proposition was one which had never been conceived previously in the most ardent and catholic anti-Masonic heart, namely, that the Masonic Fraternity was governed throughout the world by a Secret Centre, situated at Charleston, U.S.A., with an European Centre at Rome and a number of local Directories, all deriving from and all ultimately responsible to the headquarters in America, which—as it is perfectly well known—has at the city in question the MOTHER SUPREME COUNCIL of the ANCIENT AND ACCEPTED SCOTTISH RITE.

As there is no need to say, even the least informed Mason must be well aware that the suggestion of such a centre is in every respect an absurdity—firstly, because the CONCLAVES and COUNCILS of Masonic High Grades, like those of the SCOTTISH RITE, are each autonomous in its own country—though it is barely possible that under certain circumstances a Charter could be rescinded—and, secondly, because Craft Masonry controlled by the respective GRAND LODGES and GRAND ORIENTS of the various countries of the world has no jurisdiction over SUPREME COUNCILS, CONCLAVES and other Obediences which govern the High Grades—and *vice versa*.

That the Latin Church, from its known and indiscriminate hostility to all Masonry, would have accepted the plea—tacitly perhaps at the official centre but loudly in all the organs of debate—had it been put forth alone, might be regarded as a foregone conclusion; but it would not have been sufficient of itself either to raise the invention of Leo Taxil into a monumental imposition for the moment or to prove lucrative, if he had not married it (1) to a charge of Devil Worship and Black Magic, in which practices the whole of the Masonic Fraternity—that is to say, of the inner circles—was affirmed to be concerned everywhere; and (2) to an idea of Secret Lodges for Female Freemasons lavishly distributed throughout all countries. In these respects Leo Taxil judged his public with no inconsiderable astuteness. All that was necessary, as events proved, to guarantee the success of his scheme, at least in the public eye, was that it should be sufficiently preposterous,

grotesque and even abominable. These essentials he supplied on a liberal scale, with the result that half of papal Europe was set for the time being by the ears. Venerable and highly placed clerics seem to have been taken in readily; vicars-general, cardinals and bishops fell into the trap; while certain papal benedictions gave colour to a notion that the Chair of Peter would not itself escape. But a few who might have been allured by the scheme of central direction could not tolerate the inventions by which it was environed, and it came about that the Church was shielded, as it may be, from utter contumely by the sober minds of some of the Jesuit Fathers. This is not to say that isolated members of the Society were not to be counted among victims: a notable case to the contrary was that of Monseigneur Léon Meurin, the titular Archbishop of Port Louis. But the situation was saved in Germany, owing partly to researches of Father Grüber, S.J., and in France by Père Portalié. No doubt also the Jesuits exercised a strong and prudent influence at the Trent Congress, which was convoked for the purpose of condemning Freemasonry but rejected the bogus evidence of the French conspiracy and refused to acknowledge the existence of its figure-head-in-chief, Miss Diana Vaughan.

I have said that an important part of the Taxil scheme was to pretend that there were Female Freemasons, that Lodges for the initiation of women existed everywhere, but above all in the chief cities of France, and that the worst construction which could be placed upon them would not approach the truth. Further, the alleged Sisters were even more given over to the works of evil magic and the worship of Satan than the most advanced Brothers of the Craft, and at their head, so to speak, was an American lady named Diana Vaughan, a lineal descendant of Thomas Vaughan, the famous English alchemist and mystic of the mid-seventeenth century. So far as invention is concerned, the crowning feature of the plot was to bring this imaginary person from America to France and then suppose her conversion to the Roman Church, which took place—for the purposes of the conspiracy—soon after the ship of great speculation had been launched fully on the waters of French journalism.

The imposture ran its headlong course till it was unmasked at practically all points save one, and the centre of the conspiracy came forward to supply the missing link with a cynicism not unworthy of his past career. Like one of the memorable characters in Arthur Machen's novel of THE THREE IMPOSTORS, the DRAMATIS PERSONÆ had said one to another: "Farewell to all occult adventure: the farce is played." And so—as I have recited elsewhere—Leo Taxil called a meeting of the journalists and public of Paris, at which he promised to produce Diana Vaughan *in propriâ personâ*.

He produced himself on the contrary and announced that the multifarious mystifications of the three or more previous years had been a revel of delicious imposture, from the moment when he—boulevardier and infidel—had announced his conversion to the Catholic Church to that hour of great fruition when he promised to exhibit the fabled Diana for the benefit of his dupes innumerable and the confusion of those who had exposed his joyous schemes.

This is how the myth of a Central Masonic Directory arose in Paris, and here in brief are the memoirs of him who invented and first published it—the author of LA CORRUPTION FIN DE SIÈCLE and the BIBLE AMUSANTE. It has not, I think, been said, and it remains therefore for the French anti-Masonic press, in a comparatively lucid interval, to assure its gullible readers that Leo Taxil was "bought by the Freemasons," being the explanation which that personage supplied to his believers when the author of LE DIABLE AU XIXe SIÈCLE betrayed his confederates on account of their irretrievable dullness. The suggestion of a Masonic Peril is still abroad among us and still wearing the borrowed vestures of old fables and falsities, from those of Robison and Barruel to those of M. Copin-Albancelli. I have added this APPENDIX to the considerations of my eleventh study not so much as a corrective for the lucubrations of a daily newspaper as for the benefit of Masonic readers, that they may know something of now obscure facts in the face of English and continental inventions.

IX

SECRECY AND SUBVERSION

My book was already in proof when Mrs N. H. Webster published a new volume under the title of SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS. I have not had the privilege of seeing her previous works, which appear to be concerned throughout with an assumed "plot against civilisation," but I am acquainted of course with her letters to THE MORNING POST in 1920 and with the high consideration in which she was held at the period by those who wrote on THE CAUSE OF WORLD UNREST. If so eminent a lady, whose publishers testify to her "established position," will suffer me to affirm on my own part, it happens that I have a complaint against her, for she has impaired and almost destroyed my perennial enjoyment of Barruel, Robison, Lecouteulx de Canteleu, and recent lights on the plot like Benjamin Fabre and M. Copin-Albancelli, by requiring that we should believe in their testimonies. From time immemorial the flame of the older firebrands has pointed me to paths of delectation, even as Gabriele Rossetti and Eugène Aroux

on the anti-Papal Spirit before the Reformation and the Mysteries of Chivalry; but it is another story altogether to be told that it is all true. And I have dreamed in my folly that Diana Vaughan was nothing better than a myth, and that Leo Taxil was not precisely a competitor with George Washington for possession of the lip of truth.

There are certain respects in which Mrs Webster reminds me of my old and valued correspondent Isabel Cooper-Oakley, though exactly the same opportunities do not seem to have been hers. Mrs Oakley could offer the results of first-hand research in many European libraries, while she had the gift of winning help and sympathy from quarters which she could not reach in person. Within a more limited scope Mrs Webster shews a kindred faculty of investigation, and like Mrs Oakley also, but unlike too many of their class, she gives faithful reference to her sources. It happens, moreover, that she has her precursor's failings—a fatal facility for accepting anything in print if it happens to suit the purpose, a natural disposition towards indifferent or bad authorities and other marks of deficient critical faculty. With these aids to inspiration Mrs Oakley produced her enchanting volumes on a Hidden Tradition in Freemasonry, on Secret Schools behind it, and records of æonian activities on the part of Comte de Saint Germain. Mrs Webster tells us of conspiracies deeply laid, of their ramifications extended widely and of perils now upon the threshold. In themselves they are equally attractive and in the last resource of about the same value. But for her unfortunate appeal to Barruel *et hoc genus omne*, I could have placed them with gratitude on the same shelf, or side by side with the excellent Mgr. Meurin, who explained all Masonry of the SCOTTISH RITE on the basis of the Ten Sephiroth and Four Worlds of Kabalism, so proving that it was and is the Synagogue of Satan.

As things are, and whether it is worth while or not, a few casual indications may be taken as a test of value, it being understood that with Mrs Webster's personal theme, as with THE MORNING POST, I am concerned only so far as it reflects on Masonry. It will be remembered also that my study of the ALLEGED MASONIC PERIL is not directed to the question whether French Freemasonry had or had not a little finger in the pie of French Revolution but whether the POST proved that it actually had, and I have found that it did nothing of the kind. Mrs Webster presents her views on all epochs of the Order, its early history, its rôle in the eighteenth century and that for which it now stands. She has many pages on the possibilities of its origin, its connection, for example, with the Rosy Cross and with the Knights Templar; but she depends on the worst authorities, *e.g.* on Ragon's uncritical reproduction of

mendacious inventions and on Éliphas Lévi, who could not have told the truth if he tried over points of fact and did not risk the attempt. Deriving from sources like these, she assures us that Ashmole was "an avowed Rosicrucian," who "displayed great energy in reconstituting the Craft." It appears also that he was initiated, not at Warrington but in London, at Masons' Hall. Coming down into later times, we are assured that Ramsay hinted at a connection between the Templars and Freemasonry, which is absolutely contrary to fact, but Mrs Webster has fallen into confusion over a reference to "our Order," in the famous ORATION, and does not see that it is a reference to mere Masonry. She has read over a Ritual of the ROYAL ORDER—presumably at the British Museum—and bases thereon a plea for the antiquity of ROSE CROIX Masonry, not knowing that the Second Point of the ROYAL ORDER is much later than the First and that the legend represented by the First has "some foundation in fact" only for those who do not know their subject. She has heard also of the GRAND ELECT Grade and affirms that it celebrates "with sanguinary realism the avenging of the murder of Hiram," but it is a Grade of the Secret Tradition—as we have seen at length—and celebrates nothing of the kind. She is meaning to testify concerning ELECT OF NINE and the realism of a dummy figure. We learn further that in KNIGHT KADOSH "the Hiramic legend was changed into the history of the Templars," with Molay as the victim. But what happens in reality is that KADOSH Masonry interprets the Hiramic Myth in the light of the Templar suppression. As she draws nearer to the French Revolution Mrs Webster affirms that Frederick the Great played the "chief rôle in Templarism"; but she has no better authorities than Fabré Palaprat and Grégoire, who seems to have followed him. Now the documents of the French ORDRE DU TEMPLE are late eighteenth-century fabrications—not "early," as suggested by Matter—and with or without his documents—even if he had no hand in their production—Palaprat deserves no credit.

Here are a few instances among many that I have noted otherwise. For the rest, Mrs Webster believes that Pasqually was of Jewish descent, if not a Jew turned Christian, because she has read that he left Kabalistic MSS. It may be proved on the same basis that I am myself a son of Israel when I also am called away. But that which he left—if Baron de Gleichen is right on the point of fact—would be ARBATELS and KEYS OF SOLOMON, things out of which he developed the magical procedure of his Masonic Rite, as I might also develop if I happened to be working Magia. She is a little angry at my suggestion that there is no evidence for the initiation of Mirabeau and cites from there and here; but the evidence is still wanting, and her references make it yet more difficult to believe

that he had come within any of the circles. She is of opinion that Weishaupt was " a vast genius," and yet he had recourse to Baron von Knigge for the Rituals of his advanced Grades—the " upper degrees " of Mrs Webster's queer terminology. It is worth her while to tell us that Francis Bacon is " recognised to be a Rosicrucian," but not that it is by persons whose opinions on any subject lie in deeps beneath criticism. And through pages and pages we are asked to accept possibilities, things that may probably be, and the rendering of pure speculation in terms of fact. It seems not beyond hope that some one with similar warrants will intervene with more golden suggestions, for example, that THE CAUSE OF WORLD UNREST was written—unknown to the POST—by command from Moscow, to confuse the real issues, and that my own answer was inspired by the Elders of Zion, on the basis of my time-immemorial association with those Unknown Superiors. Which of us shall prove the negative, more especially if it happens that one has played many parts and may have ceased to remember some? I recall Saint Germain when they asked if he had been ever a Freemason, and he thought that it was likely enough, but it would be long ago and he had forgotten.

Is it curious if under the circumstances which have been delineated I seek to be excused from examining Mrs Webster's version of " the real Jewish peril," as opposed presumably to one which is imagined only—perhaps that of THE MORNING POST? Is it curious that I pass over the irreligious and revolutionary dedications of current Latin Freemasonry, with the fact and many details of which I have been familiar for more than thirty years? I could wish for one thing only, that Mrs Webster had spared us her exoneration of English Freemasonry, every line of which is in the worst possible taste, while it shews that her only titles are to keep silence on the whole subject, as on that of the Rosy Cross and the Masonic aspects of Templarism.

In conclusion, I know of Shadowed Sanctuaries, and some of them are sacred and true. Many things stand on the threshold, but I still think and always that the Jewish Peril is like Mrs Webster's peril of Co-Masonry, the peril of Boy Scouts, the Black Magic of that Golden Dawn, over which Mrs Webster casts an ineffectual veil, and the central direction of Masonry. We are conjuring many phantoms: let us hope that we shall not overlook the real dangers and the place wherein they lie. It will not be discovered by searching the records of Berckheim and Witt Doehring. They testify only to an inchoate ferment which in the nature of things could reach no practical issue and assuredly never did.

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